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The Ecclesiastical Review

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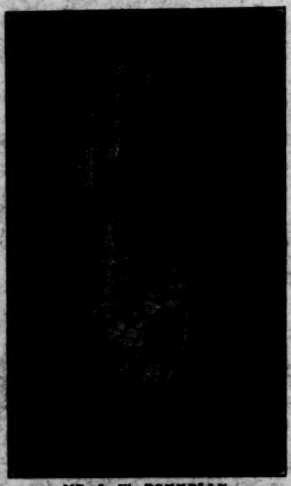

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IV.—(LIV).—MAY, 1916.—No. 5.

THE INTERNATIONAL INFLUENCE OF THE CHURCH IN THE MIDDLE AGES.

ONLY a few years ago, Cardinal Rampolla, writing in reply to a formal communication from Russia, gave expression to a truth which the world to-day might well make the subject of serious reflection. His words, if we may give them an English garb, were these: "Men thought to regulate international affairs by a new law, founded on utility, on the predominance of might, on the success of established facts, on other theories which are the negation of the eternal and immutable principles of justice: behold the great error which has brought Europe to its present disastrous state." With God and His justice thus excluded from the councils of the nations, a bulwark "formed out of passions of mankind" could not long hold back the ever-impending deluge, as only they did not understand who, having eyes, saw not, and, having ears, would not hear. In the present frightful war, so long and so exhaustively prepared for, poor Europe at last pays the heavy penalty of this modern international folly. Athwart the hideous gloom falls the one ray of consolation, that in affliction and tribulation the nations may perchance learn to repent and to turn again to Heaven's wiser and holier way.

Time was, if haply the world would now recall it, when the nations knew nothing of this disastrous folly; time was, if men's minds would only revert to it, when international affairs were not thus divorced from God and His justice. It has long been the custom to contemn and to despise the Middle Ages, but now, in this hour of desolation, perhaps a juster and

more patient spirit may be found to prevail. Great, we may say, would the profit be, for, to nations long crushed under the burden of armament and finally caught in the maelstrom of general war, the Middle Ages have at least one precious saving lesson to teach. Yes, it is even so; to a world of bleeding and despairing hearts, the long period which went just before this modern period has a story to tell of a power which wrought mightily among the nations for justice and mercy and peace, of a power which, had it been left at its task, would surely have saved Europe from this present agony, of a power which even now, with hope lying dead in the trenches, holds out promise for the days to come. In this story, the story of the international influence of the Church in the Middle Ages, the wisdom of the past pleads against the folly of the present, and proclaims to the nations, ere yet their day is spent, the things that are for their peace.

For the right understanding and appreciation of this influence, one must be ever mindful of the pitiable state of Europe in the sixth century, the initial century of this long period of a thousand years. Briefly, then, let us recall that, thanks to the northern invaders, Europe in that century was little more than a miserable world of rival war-camps: where lately had prevailed strong unity and sweet concord, now prevailed wild disunion and fatal antagonism; and where lately had flourished high Roman civilization, now wantoned crude violent barbarism. Even so dreadfully did the invaders inflict themselves on the fair western provinces of the Empire, and in such manner did they set the new, medieval period on its way. These new peoples, masters henceforward of the destinies of Europe, knew of no unity beyond the unity of the tribe or clan; their coming into the imperial lands was not a migration of one great world or family to a new home, but only the simultaneous onrush of separate, independent, mutually hostile bands of despoilers. Vaguely they grasped for a moment the conception of imperial unity through Rome, but promptly they lost it or cast it aside. And, equally distressing, they were barbarians; not wholly without good qualities, they were, for all that, but wild and ignorant sons of the forest, the despisers of labor and the lovers of furious, merciless war. Altogether, they were hardly more civilized than were the

American Indians at the coming of the white man. Under such conditions of disunion and of barbarism, did Europe take up its long medieval journey, and under such conditions did the Church apply herself to her humanly hopeless international task. A frank recognition of this truth is the one only starting-point to an intelligent consideration of the international services of the medieval Church.

Over against this summary statement of initial conditions, at once let us place a summary statement of these international services themselves, as medieval history has recorded them. Father Grisar, S.J., has a paragraph that will serve us rather well. He writes: "In the brilliant account given us by Pliny of the greatness of the Roman Empire, the dominant idea is that under its supremacy all the nations of the world are welded into one majestic whole. According to the view held by the Romans of his time, Rome was to provide mankind with a new lease of life, and even the majority of the vanquished nations agreed in the hope that this state of things would last forever. This hope was indeed fulfilled, though in a sense far more perfect than the pagan world could have foreseen. When Rome's secular rule collapsed in the West, the Christian Church, with its supreme see in decaying ancient Rome, was already established as a powerful organization designed to embrace all the inhabitants of the world in one spiritual family. The Church was thus a means of realizing the old Roman conception, though in a nobler and purer form. What she offered mankind was no outward bond founded on violent conquest, and involving the subjection of all to the same set of rigid laws. Of such a stamp was the oneness of the Old Roman Empire; that of the Church, on the other hand, strove after an harmonious association, a mutual alliance, of countries on the basis of the same religious faith, and of that charity which is Heaven's own gift." More than mighty Rome had even hoped to do for the nations of the world, that, on the basis of the Gospel, the Church succeeded in doing for the discordant and barbarous new nations of Europe: so, may we say, is told, summarily and at once, the remarkable story of the international services of the Church in the long period of our interest.

To the accomplishment of such results, fundamentally the first work to be done was that of educating the new peoples to the idea and to the strong conviction of unity. In this, let us insist, the Church faced a task formidable enough, but, from the international point of view, imperatively urgent. If international life was ever to be anything more than a life of perpetual warfare, then somehow or other these new peoples must be raised from their condition of division and isolation, and brought to regard one another as correlated parts of some one whole. "The perfection of international law," it has been said, "depends on two conditions: the degree in which the notion of a common humanity is developed among the nations; and the closeness of the connexion by which they feel themselves united." So long as nations feel that they are no more than separate, detached bodies set over against one another in jealous rivalry and in a kind of necessary enmity, high principles and precepts of international conduct will receive scant recognition or respect. Let those nations, however, be brought to view themselves as parts of one great world, as members of one large family of nations, with common ideas, sympathies, interests, and obligations, and in common relationship to some central power or cause, and, of necessity, the way of progress is thrown open for the sway of every higher and more perfect rule of international conduct. As with the state or principalities of any one nation, so also is it, in large measure, with the nations themselves: only through strong conviction and feeling of unity can come happy and helpful relations. Internationally, then, here was the first part of the large task which the new, medieval world of Europe committed to the Church—to beget in the new peoples and to impress on their minds and to work into the very fibre of their souls, the conception and the conviction of unity.

After which manner and unto what success the Church labored at this task, the modern world has largely forgotten. At unnumbered points, we may say, she forced for this conception an entrance into the dull minds with which she had to deal, and by unnumbered strong strokes established the feeling of solidarity. Says Hergenröther: "The doctrine of the common origin of all men, of their common destiny, of their one Redeemer, led to the perception of the physical and spir-

itual unity of mankind; and in the Church was created an organism by which unity could be realized and made known. This unity found expression in the Church's language, Latin, which was likewise the language of diplomacy, in the strivings after knowledge and art, and also in the principles of faith, of morality, and of society. All Christian nations formed one family—Christendom united in one faith." In no long time, this strong, patient and wise Worker succeeded in impressing deeply on the erstwhile disordered world the idea of a free but very real confederacy of nations.

In the Papacy itself, the Church possessed an instrument of great service in this work of mental training. Each nation, as it was converted, accepted absolutely and unreservedly and as a matter of course, the doctrine of the Primacy of the Bishop of Rome, and at once understood, by that very fact, that it had taken its place in this confederacy of nations. From the very start and increasingly as time went on, each nation saw in the common spiritual head of all the bond by which all were made one. Incapable of the abstract idea of unity, these crude peoples had need of a "concrete symbol", and this they found in the Papacy, "directing", as has been said, "the conscience of Europe, legislating for the newly-converted peoples, drawing to itself the representatives of each national episcopate, constituting a sacred shrine for royal pilgrimages". The eyes of all were ever turned toward Rome as toward a common centre, and there they were filled with the vision of one "honored by all as their common father, the Vicar of God, the successor of St. Peter, to whom Christ had delivered His sheep and His lambs to be fed. He was to the whole of Christendom the Vicar of the Heavenly King, Jesus Christ, the interpreter of the divine law, the chief pastor of souls, their councillor and leader, the prince of peace, the inexorable avenger of evil and injustice, the 'hammer' of the guilty, the consoler of the innocent, the universal physician. He was the faithful and wise servant whom the Lord had set over His family." Even the most ignorant could not fail to see that, where all met in the common acknowledgment of such headship, there all were made one.

To this so powerful symbol, the Church added another, likewise powerful in itself and of singular supplementary

value. Of the Holy Roman Empire the great historian, Janssen says: "The imperial sovereignty, which had its first origin in a grant from the Pope, was in each separate case bestowed anew by the Pope on the occasion of the anointing and consecration, his protectorate of the Church making it 'an especially holy state'. The protectorate, however, was not the end so much desired by the Church as the cosmopolitan idea of the union of nations." And again: "The Emperor, albeit he was the highest temporal authority, must not aim at establishing a universal monarchy, destroying nationalities or subjecting all other nations; it was for the Church, in whom all men meet as brothers, to accomplish an ideal union of this sort. All that was required of the Emperor was to establish among the nations of Christendom a system of organization which might be of universal application." Now, without in the least forgetting how far the purpose fell short of full realization, careful historians record that, through this papal creation, the Church singularly strengthened and deepened the conviction and the feeling of unity. To such a result, the very title given to these new emperors greatly contributed; by its magic appeal to the memory and to the imagination, it brought forward and vividly impressed on the medieval mind the old conception of the united Roman world. To the symbol of the Papacy was thus added a second effective symbol.

Nor did the Church stop even here; in two other ways she wrought strongly to this same educational end. Of papal participation in these, we need not delay to speak; enough that it was the Church who worked. Let us, however, call attention to the fact that here we speak of things which, if they served above measure to advance the conviction of unity, served also to reveal to what high point the advance already had been carried. First of all, then, we mention the Crusades, and we need only recall the large and well-known truth that, in these extraordinary enterprises, Christendom as a whole stood united in a common purpose, against a common enemy, under common burdens and sacrifices, in common joy at triumphs and in common grief at failures. Inevitably in the souls of all the consciousness of international solidarity was given new and vigorous development. And, under this same aspect, not different from the Crusades were the Ecumenical

Councils, of which nine were held between the years 1123 and 1445. Of these great gatherings, the non-Catholic writer Ward has well said: "They were composed of delegates from every nation of Christendom, and, under this appearance, Europe may fairly be said to deserve the appellation which has sometimes been bestowed upon it of a Republic of States." Let us suppose that, by extraordinary divine favor, Pope St. Gregory I, sad shepherd in the days of chaos, had been given to foresee in vision the great Council of 1215, or the First or the Second Lyons, would it not "have seemed to him a dream, or, if he prophesied about it, to his hearers nothing but a mockery?" Hardly less wonderful should it appear to us that God's Church had brought so far forward the work of establishing in despoiled Europe the idea of international unity.

So, then, did the Church succeed in what was fundamentally her first international task. Yet, because of the barbarism which, with disunion, the new peoples had brought into Europe, she had faced in the initial sixth century not a single but a double international task. Looking back to that century, we see, as the Church saw, that to succeed even wonderfully in the work of reëstablishing the idea of unity, and at the same time to fail to supplant barbarism by civilization, would be to advance no great way toward the goal of peaceful and happy international intercourse. If left in their barbarism, these new peoples, ignorant, passionate, war-loving, merciless, and almost conscienceless, would permit the conviction of unity to exercise but very limited influence on their international conduct. If, then, progress in this conviction was to bring corresponding international blessings, along with it must go progress in civilization. In a word, the Church, even from the international point of view, was burdened with a second heavy task: the while she was training these peoples to unity, she must also labor to subdue their wild passions, and to soften their hard hearts, and to open up their cramped minds, and to reform their crude habits, and to redirect their groveling interests and energies, and to awaken, enlighten, and make strong their miserable, misguided consciences. She must teach them to know and cordially to desire the blessings of peace and concord, to know and sacredly to respect the

obligations of justice and charity, to know and to abide by the principles of honor and true nobility. If international life was greatly to profit, then side by side with the work for the development of the conception of unity must go forward the work of making over these barbarous peoples into civilized, Christian nations.

And it was done. Promptly God's Church set herself to the task, and through long centuries patiently and heroically toiled and struggled until at last, despite the dreadful reverses of the ninth and tenth centuries, she had won success almost beyond belief. By the thirteenth century, she had brought the despoiled world and much beside to a height of Christian civilization that still continues to stir the admiration of even unsympathetic historians. But it is needless to insist on that which is admitted by all. With emphasis, however, let it be pointed out that, as she went forward with the work, she ever more and more eliminated just those vices from which international life had most to suffer, and ever more and more enthroned just those virtues from which international life had most to gain. Thus, she increasingly subdued and removed the spirit of war; she rebuked it, and checked it, and compassed it round with restraints, and tempered it with mercy, and forced it to yield larger and larger space for higher interests and for the spirit of peace. So, on the other hand, she increasingly developed a strong and abiding sense of justice, and a high and compelling sentiment of honor, and a deep and persuasive spirit of charity, and, above all, a keen consciousness of accountability to an eternal, all-avenging Judge. By such progress, let us say it again, she was ever more happily disposing the very forces upon which depend the color and complexion, the success or the failure, of international relations. Side by side, then, with progress in the work of establishing the idea of unity, went progress in the companion work of infusing into international life, through the channel of reformed minds, consciences, and character, the principles, precepts, and ideals of the Gospel of Christ.

Under this head should be recalled in a special manner the ingenious and effective expedients by which the Church finally succeeded in curbing the restless, cruel war spirit. Even in the first part of the period, with the initial confusion dread-

fully renewed in the ninth and tenth centuries by new invasions, her ceaseless insistence on the obligations of charity and mercy, and her equally ceaseless insistence on the beauty and blessedness of peace as against the ugliness and misery of war, brought some abatement of the ferocity of these turbulent hearts. Toward the end of the tenth century, however, the Divine Worker ingeniously put forth her restraining hand and, through the "Peace of God", wrested to herself some sheltered space on which promptly, through the "Truce of God" and chivalry, she proceeded to erect a real empire of restraint. Says Father Robinson, O.F.M.: "The decline, therefore, and the ultimate disappearance of private wars, though brought about eventually as a result of the slow but progressive bettering of general conditions, may yet be traced back to the remedial influence of the 'Peace of God' and the 'Truce of God'. . . . Often as both the 'Peace of God' and the 'Truce of God' were broken, they nevertheless did a great deal during the eleventh and twelfth centuries to protect the poor and defenceless and to lessen the violence, oppression, and outrage which marked the progress of private war." And of the institution of chivalry, F. W. Cornish, as quoted in the *Encyclopedia Britannica,* has this to say: "Chivalry taught the world the duty of noble service willingly rendered. It upheld courage and enterprise in obedience to rule, it consecrated military prowess to the service of the Church, glorified the virtues of liberality, good faith, unselfishness and courtesy, and, above all, courtesy to women. . . . Chivalry was an imperfect discipline, but it was a discipline, and one fit for the time. It may have existed in the world too long: it did not come too early; and with all its shortcomings it exercised a great and wholesome influence in raising the medieval world from barbarism to civilization." Primarily and directly, the purpose of the Church in these works was not international, but, for all that, the international gain was incalculable in that the very worst international foe was more and more reduced to Christian restraint.

In like manner should we especially recall the invaluable training which, as part of the general training, the Church gave to these peoples. By giving more and more a Christian character to the separate codes of law, she progressively in-

creased the general understanding of the principles of Christian justice; and in her great schools of the twelfth and thirteenth centuries, she wonderfully perfected for universal benefit the legal science itself. But, best of all, through her own code of Canon Law, she enrolled the nations in a kind of perpetual law school of incomparable excellence. Of the character of this code, we need only say that to the best elements of the Old Roman Law it joined the revealed wisdom of the Gospel. Of its universal diffusion we may give some indication by recalling, in the words of Hergenröther, that, "As early as the time of Dionysius Exiguus, papal decretals were included in the codes of law; they were everywhere produced as authorities, and treated with the highest respect. In later times, the collections of decretals by Gregory IX, Boniface VIII, and Clement V, obtained universal acceptance, and had everywhere the force of law." Striking evidence of the all-pervading influence of this code in the Middle Ages is had in the fact that, as Bishop Shahan has noted, it "has left its maternal impress not only on the laws and institutions of political Europe, but on the very manners and speech of the people, even as the Roman law is written large all over the Latin language". In this educational work, then, if there be need to point the moral, the Church more and more removed the affairs of state, national and international, from the jungles of blind passion to the council halls of wisdom and justice. Under one special aspect, we may add, the work was singularly happy in its international results, as may be readily gathered from the words of a recent writer, F. F. Urquhart: "The old international law had, however, the great merit of providing a system which linked together principles of national conduct with rules universally accepted in private life."

Even so gloriously, then, did the Church acquit herself of the two great international tasks set for her at the beginning of the Middle Ages, the task of enthroning the idea of unity, and the complementary task of educating all in mind and heart and character. Had she done no more, to speak well within the truth, she might with justice lay claim to the eternal gratitude of the nations of Christendom. But, as a matter of fact, she did very much more, for, the while she made international life to feel this indirect molding influence of her

hand, she also made it to feel the very direct molding influence of that same hand. On every page of medieval history it is written that she practically presided over the intercourse of nations, and through counsels, commands, judgments, threats, and chastisements, brought pointedly and directly to bear on every actual situation the principles of justice and charity which, despite all her training, stood ever in need of a special champion. To kings and to emperors she spoke in no uncertain tones; as occasion demanded, she interpreted and applied for them the law of nations, and, universal spiritual mistress as she was, added to her words the impelling force of strong sanctions. Through all the Middle Ages, in the days of peace and in the days of war, she was forever busy at her endless task of explaining and directing, of adjudging and adjusting, of persuading and compelling. Indeed, through all that long period there were no international affairs which were not made to hear, through her, the voice of Christ. Drop from medieval international annals the story of this direct international activity of the Church, and you have very little left that is worth the telling.

The Papacy itself, as is rather well known, was the chief instrument through which the Church exercised this direct influence, but it was far from being the only instrument. The General Councils, we have already said, were made up of representatives, secular and religious, from all the nations; let us now add that they treated of matters of universal application. Again we may quote the non-Catholic scholar Ward: "Points concerning the whole public weal of Europe," he says, "were discussed in them, such as the interests and precedence of nations, the conduct of princes, all articles of faith, the interests of religion, and the defence of the faithful against the infidels." They constituted, as Voltaire aptly said, the great Senate of the Republic of Nations, and their power was all but irresistible, as, to cite a more familiar example, the mighty Frederic II to his sorrow was brought fully to realize. Furthermore, one must not forget that the bishops of the different countries exerted no small influence on international affairs, the more effective on the whole for the reason that it was practically continuous and uninterrupted. Everywhere and in all matters, respect for the sacred character of the priesthood was

of itself a title to power, and to this title the clergy added other titles. It is not surprising, then, to find it recorded by Hergenröther that the clergy "took an active part in all the weighty affairs of their country, and exercised a powerful influence, to which their learning and intelligence, their wide possessions in land and their firmness of character greatly contributed." Much less is it surprising to read that the bishops "filled the posts of chancellor and ambassador at the various courts; they were the most valued councillors of the sovereign, and above all they were the leaders of opinion in the assembly of the nation". Through such instruments, then, as well as through the Papacy itself, the Church acquired and maintained a strong hold on the reins of international intercourse.

Still, great as was the direct influence through these two instruments, incalculably greater was it through the instrumentality of the Papacy itself. And here one scarcely knows where to make a beginning of the story, or, having made a beginning, where to find an ending. The Sovereign Pontiff, as the acknowledged head of Christendom, was at once the universal councillor, the supreme judge, and the inexorable avenger of all wrong. Sometimes, on appeal from the nations themselves, more often on his own initiative, this Vicar of Heaven's King proclaimed the right, pleaded, commanded, rebuked, condemned, threatened, and in grave necessity applied with firm but fatherly hand the sharp lash with which strong faith armed him. No king or emperor was so exalted as not to desire above all else papal approbation, and to dread above all else papal censure. Always, it is true, the violent passions of both rulers and peoples, never too far advanced from barbarism, made prudence imperative in the exercise of even such power, and often enough largely defeated the very best efforts of the power. Nevertheless, deep religious respect and wholesome fear gave to God's Vicar, whether a Gregory, a Leo, or an Innocent, an international influence almost beyond the comprehension of the modern secularized mind. In the restrained language of the non-Catholic writer from whom we have already quoted, we may say that "whoever was the possessor of the Papal Chair was in some measure the director of the affairs of Europe. He was the supposed

mediator between Heaven and the world; he decided upon right and wrong; he was the great casuist of all difficulties; and, among sovereign princes who obeyed no other tribunal, he might truly be called the *Custos Morum.*"

Not a little of this power was due to the strong weapons which the Church fashioned, and which, as refractory rulers understood, the popes held in reserve for extreme cases of stubbornness in regal wrongdoers. Against these weapons—excommunication, interdict, and deposition—men of a later day, it is true, have pronounced bitter anathemas, but only because they have taken into account neither the character of the Church nor the character of the times. Of excommunication and the interdict, we may say that through them the Church merely exercised, as a corrective means of last resort, the excluding right which by universal consent is accorded to every organized society. And of the deposing power, briefly let us say it involved no claim to temporal over-lordship. Every sovereign ruler was thought to hold his office directly from God, but only as a trust, subject to forfeiture for misuse. It was for the pope, as God's vicar, to judge of such misuse, and to proclaim for God the forfeiture. But whether or not men will open their minds to these truths, they cannot deny that in the days of violence and confusion these weapons served as effective instruments to salutary international control. Students of modern international affairs have long bewailed the absence of effective sanctions for international principles and conventions; now that their eyes are tortured by the recent happenings in Europe, their minds may perhaps incline to a juster appreciation of the powerful sanctions which were provided by the medieval Papacy.

To what beneficent international service this so great power was dedicated, history abundantly testifies. The popes, as Christ's vicars among men, sought only the furtherance of Christ's cause, and to that end strove to establish and to enforce in the affairs of nations the principles and the ideals of the Gospel. If, as has been said, the Church as a whole constituted a kind of mighty peace society, its chief pastors successively proved themselves to be real vicars of the Prince of Peace. Hergenröther has well said: "It is the right and the duty of the head of the family to ward off and to pacify strife

among its members; and in the same way, when disputes threatened, the chief pastors of the Church intervened as mediators, or were called in as arbitrators by the disputants themselves. The Church sought to put an end to war, with its horrors and crimes, or, failing this, to limit and lessen its sufferings as much as possible, especially by forbidding weapons of too murderous a kind. The Church authorities were to decide on the justice of a war, and many held that without this, war was never to be made. Many wars were, in fact, hindered by papal authority, or at least brought to a speedy close." And the English historian Lingard has nicely recorded: "The benefits bestowed upon the human race through the influence and peaceful disposition of the popes are not always appreciated by writers. In an age when warlike gains alone were prized, Europe would have sunk into endless wars, had not the popes striven unceasingly for the maintenance and restoration of peace. They rebuked the passions of princes, and checked their unreasonable pretensions; their position of common father of Christendom gave an authority to their words which could be claimed by no other mediator; and their legates spared neither journeys nor labor in reconciling the conflicting interests of courts, and in interposing between the swords of contending factions the olive branch of peace." To the Middle Ages in a very special manner, let us finally say, may be applied the memorable words of Pope Leo XIII: "History itself bears witness to all that has been done, by the influence of our predecessors, to soften the inexorable laws of war, to arrest bloody conflicts when controversies have arisen between princes, to terminate peacefully even the most acute differences between nations, to vindicate courageously the rights of the weak against the pretensions of the strong."

So does history, even thus summarily reviewed, interpret and bear out the claim that more than Imperial Rome had even hoped to do for the world, the medieval Church, on the basis of the Gospel, did for the discordant and barbarous new world of medieval Europe. Not all at once, nor yet without sad reverses in the ninth and tenth centuries, did she achieve her wonderful success, and never, even in the days of greatest triumph, did she attain to an international Utopia. The strong passions of men, and especially the haughty spirit and the

selfish ambitions of rulers, ever held her from the perfect accomplishment of her heavenly purpose. The only wonder is that she was able, against the dreadful odds, to win her way so near to the ideal goal. In the culminant thirteenth century, Europe stood firmly welded into one vast republic of nations, possessed of a real senate and of an incomparable code of laws, richly endowed with every mental and moral virtue that international life could desire, guided and restrained by the consecrated ambassadors of the King of Justice and of Charity, and blessed above measure in the universal acknowledgment of the supreme spiritual dominion of the vicar of the Prince of Peace. If, then, men find it too painful to think what, but for the Church, would have been the cruel sequel to the fall of the ancient Roman Empire, or if they even find too tedious the long story of the heroic labors by which Europe was won back from the sixth-century chaos, let them at least set over against the awful spectacle of sixth-century Europe the splendid spectacle of thirteenth-century Europe, and in the contrast learn to appreciate in some small way the true character of the international services rendered by God's Church to the medieval world of nations.

How great the pity, finally let us say, that this efficient worker was not permitted to continue at her beneficent task among the nations. And how miserable now, in this hour of anguish, to recall the day when the nations that had been served so well, decreed to divorce this worker from her international office. That unhappy day at length arrived, and then began this poor modern world. Unity was again rudely shattered, and, greater misfortune still, religion was more and more made to stand aside from the counsels of the rival and self-centred nations. With what result, Europe, after four centuries, records in her tears. Poor wisdom it was, sharply to break off historical continuity; worse wisdom it was to reject just that through which, in the past, had come all blessings. Men are ever impatient of speculation on what might have been, but now hardly will they be able to shut out such speculation. Would that they might also be brought to hearken to the voice of medieval history through which God urges them to return to the way from which they have so sadly departed. The world is God's, and in God and His justice

must the nations of the world seek their salvation; this truth the modern nations, by their steady descent to the present disastrous state of international affairs, have verified on the one side, even as the medieval nations verified it on the other side by their steady advance from chaos to an ever happier and more blessed state of international affairs. So does the recollection of the former medieval wisdom serve to set in fuller and more condemning light the modern international error. But whether or not the nations will attend to the lesson, this much of consolation still remains to us, that when present dreadful forebodings shall have attained to fullest realization, not unequal to a second work of international redemption will she be found who proved equal to the hopeless international task of the medieval world.

EDWARD F. CROWLEY.

St. John's Seminary, Brighton, Mass.

CLERGY RETREATS.

"THANK GOD," said a venerable bishop a short time ago, "things have improved very much. My priests now make good retreats." What this prelate said about his clergy, almost all bishops of the United States can say about their priests. They are in earnest. As men of God, they leave their work, travel a great distance, willingly make great sacrifices in order to make a good retreat. Thus the heart of many a retreat-master is profoundly touched at the sight of such good-will, and such manifestations of faith and piety. The attendance of the laity during a mission — filling the church early in the morning and late in the evening—is inspiring; the piety and exact observance of the Sisters at their retreats is most edifying; but there is nothing to be compared with the unflagging attention given by priests to the Word of God as delivered by the retreat-master during these days of special consecration. Particularly appealing is that child-like confession which is made kneeling at the feet of a fellow-priest.

A private retreat, made in some solitary spot, may be the ideal, since it resembles more closely the one made by the Divine Master when, led by the Holy Spirit, He entered the

desert to spend forty days in prayer and fasting. The very thought of such days of undisturbed peace, spent in the closest union with God, is tempting. Many highly-privileged souls, like a Saint Francis and a Saint Ignatius, following the inspiration of the Holy Spirit, made such a retreat, found their God in solitude, and, living in His light and in intimate communion with Him, beheld clearly the imperfections of their souls and laid the solid foundations of sanctity.

But the blessings of such a private retreat are beyond the reach of the vast majority of our priests. They cannot go far away. They cannot remain long absent from their posts of duty. They cannot find God in solitude. The shorter retreat of the Apostles, who assembled in the Upper Room, closed the door to the noisy world and persisted in prayer until the Holy Ghost descended upon them, is a more practical model.

Priests want to make good retreats. They feel the need of them. The more they try to cultivate the inner life, the harder they work for the salvation of others, the more anxious are they to get away, for a few days at least, from all the petty details of parochial life, to refresh their souls in the sunshine of God's grace, to review their life's work in the white light of the Holy Spirit, to correct mistakes and heal the wounds of the soul. All this, and much more, does it mean to make a retreat.

And yet there are priests who do not realize the full significance of a retreat! They say to themselves: "By saving the souls of others, I shall save my own soul." But this is not in harmony with the holy fear expressed by the great Apostle St. Paul: "But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway." The holy Apostle understood that without the love of God he would become "as sounding brass or tinkling cymbal". The grace of the priesthood must be stirred up in the soul from time to time. The God-given ideal of the priestly life and the priestly mission must be renewed, or, if lost, restored. A priest makes a retreat that he may work undisturbed for the salvation of his own soul, knowing well that if he saves his own soul, he will inevitably save the souls of others.

A collective retreat has its many great advantages; for, as our Lord has said: "Where two or three are gathered together in My Name, I am in the midst of them." The High Priest is there, even as He was at the Last Supper, to wash them clean, to manifest to them the love of His Divine Heart, to fill their souls with ineffable grace. The example of the more serious-minded priests has a wholesome effect upon those more inclined to levity. The chanting of the Divine Office and the singing of the Benediction hymns is always an inspiration. The retreat-master for the time being forgets his individuality and, personifying Christ, speaks with the directness of the Master standing on the Mount, addressing His newly-chosen disciples. He tells them what mistakes to avoid and what virtues to practise; He exhorts them to be in truth the "light of the world" and the "salt of the earth", that they may be the "beati" now, and so possess the Kingdom of Heaven hereafter. Such words, spoken from the heart and blessed by God, go to the heart and bear fruit. They encourage the discouraged; they give light to the blind; they touch the hardened; they inflame the cold; they renew, in short, the exalted ideal of the Eternal Priesthood. After such a retreat, priests return to their homes to take up the burden of their work with fresh energy. Such a retreat is the work of God Almighty, and it is necessary for the perseverance of a priest. It is the sacred duty of a bishop to arrange such days of grace for all the clergy under his jurisdiction.

In my retreat work I have heard experienced bishops express their views on this important subject. The consensus of opinion seems to be that all priests should make a retreat once a year. As there is a Sunday in every week, and a Holy Week in every year, so there must be a retreat—a priest's Sunday, a priest's Holy Week, every year of his life. Even as the pastor sends to his bishop yearly an exact account of the temporal and spiritual condition of his parish, so should he also render a conscientious account of his stewardship to the Supreme, All-Seeing Lord.

But such conditions do not prevail. In some dioceses there are retreats only every other year; in others, there is a yearly retreat, but for half the clergy only; again, there are dioceses in which there is a yearly retreat for all the members of the

clergy, but, unhappily, many of them absent themselves for the most trivial reasons. Bishops and archbishops who arrange annual retreats for all their priests find the results most gratifying and recommend them unqualifiedly to their companions in the hierarchy.

Every priest should make a retreat every year. But if it be impossible to assemble all the clergy of the diocese at one time, the bishop may divide them into two or three sections and have as many retreats. Care should be taken that the house is not overcrowded. Every priest should have a private room during the retreat, as, having been accustomed to being alone, he would naturally be disturbed by any intrusion upon his privacy. Having made every provision for their comfort, the bishop has a right to expect that priests attend faithfully. There is a great difference in regard to the attendance in different dioceses. In some, practically all manage to be present, while in others many pray to be excused, because of special parish celebrations, First Friday devotions, the building of a school, the death of some sick person which may occur during that week. Such trivial excuses as these are given by good priests, and in good faith. They mean well, but I am satisfied they are mistaken. The work will go on and the parish will continue to exist a few days without their presence. Parishioners, as a rule, are quite willing to make the sacrifice of doing without Mass and Holy Communion in order to enable their priests to participate in the spiritual exercises of the retreat. With all the modern methods of communication, it is possible for a priest who has been designated to remain on duty to attend to a wide territory.

The better to insure a full and regular attendance, it is advisable to have a fixed time for the annual retreat. In two of our archdioceses it is held every year during the week following the Feast of the Assumption. In another archdiocese the last week of August is known as the retreat week. Thus, if the retreat comes as regularly as the feasts of the ecclesiastical year, priests can prepare for it and be ready when the time comes.

It is a privilege for the clergy to have the bishop in attendance at every retreat, even though there be two or three held during the course of the year. One of our model archbishops,

who was consecrated forty years ago, has missed but one diocesan retreat during that time, and that because of unavoidable absence in Europe. Another venerable archbishop, now feeble with age, said: "Death is coming. It may be in a few weeks or in a few months, but it will come during the year. I am thankful to God that I am able to make my retreat with my good priests." He was present at every exercise and said the morning and evening prayers with his priestly family. Such an example has a great effect. It makes the priests feel that they have, in truth, a spiritual father.

When assembled at the place of the retreat, all unnecessary distraction must be avoided, all possible effort made to leave behind all worldly cares. *Age quod agis.* Like St. Paul, forgetting the things that are behind, the priest must stretch forth to attain the end, the purification and sanctification of his soul. God calls him to be alone with Him, that He may speak to his heart. The object of the retreat is not to listen to a course of lectures on pastoral theology, not to discuss in a friendly way diocesan topics, but to bring each soul into direct and undisturbed contact with God. Our Lord on one occasion took His disciples to a mountain to make a retreat. After a night spent in prayer, He chose a few to be His Apostles. He spoke to them about the inner life, about the spiritual life, but said little, practically nothing, about the public life which they were destined to lead. First, a priest must learn to lead the priest's life. The work will follow the life; and as the priest's life is, so his work will be.

Silence must be kept strictly. It must be a holy silence. The good intention makes this act of mortification holy. No priest should keep silence out of fear. A priest keeps silence to let God speak to him, and to listen to God. He keeps silence to do penance for the many sins of the tongue, to give good example to his companions. He keeps silence also out of consideration for others. With few exceptions, priests come with the intention of making a good retreat, a retreat as they made it in their seminary days; but the bad example of a few can spoil in a measure the retreat for many.

Not all believe in silence, however. Many think and say: "We meet so seldom; we speak so little at home; it does us good at the time of the retreat to renew old friendships and

to tell each other our experiences." All this is plausible. A retreat is good; a social meeting is good. But these two good things cannot be enjoyed at the same time. Priests go to meet their God, not to meet their friends; and their conversation with their friends very often takes them far away from their God. And at the best there is only a shadow of truth in these excuses. Priests, even those living in remote parishes, meet quite frequently. The telephone and the automobile have practically annihilated distance. A young priest once made to me a very humble confession: "It is true," he said, "I have been talking a great deal, and with the very priests whom I meet, if not every week, at least every month. The priests I do not meet during the year, I do not care to meet at the time of the retreat."

Silence is called the "mother of prayer and the mother of study". All serious, deep mental work requires silence. "When thou shalt pray, enter into thy chamber; and having shut the door, pray to thy Father in secret, and thy Father who seeth in secret will repay thee." In his room the retreatant should have, besides the Holy Bible, several devotional books. He should have also a small note-book. He should spend much time reflecting on the public conferences. It is well for him to note down the thoughts that may strike him as especially practical and helpful. He must examine his conscience carefully and as far as possible live with the saint whose life he is reading. The time of the retreat is short, and too precious to be lost in idle conversation.

The rule of silence is often dispensed with for an hour after dinner and supper. Many bishops grant such dispensations. Those who avail themselves of the privilege, however, should do it prudently and religiously. They might make use of that time to meet old friends whom they are not able to see during the year; they might consult with some experienced pastor about some of the difficulties of their parochial work, or settle some misunderstanding which may have arisen with their brother priests. Everything that is noisy or boisterous should be strictly prohibited and avoided. Those who think that perfect silence, though ideal, is never kept, are mistaken. Many of our priests keep strict silence and make edifying retreats; but in others there is still room for much improvement.

An occasional cause of distraction, strange to say—and may I be pardoned for saying it—are the subjects chosen by the bishops for their discourses. They are not always *de fide* or classed among the great fundamental truths: a debt must be paid; an institution must be built; parishes must be organized; money must be collected, etc., etc. Such subjects only serve to distract the retreatant and to provoke feelings which are indeed deep, but not devotional.

An archbishop who has had great experience in retreat work, and who has succeeded in bringing the retreat of his own clergy to a high degree of perfection, realizes that these talks on "practical diocesan subjects" are a mistake. He waits until the retreat is closed, until the Te Deum is sung. Then he calls his priests together for a few conferences, which are always very practical and effective. His plan seems to be good and merits consideration. It has, moreover, the advantage of keeping all together until the very end. All special collections and appeals for charity should be discouraged at the time of a retreat.

Good reading is a spiritual exercise too much neglected at our retreats. It should fill up the free time between public devotions. It rests the mind after reflection and examination of conscience. It also stimulates the mind and leads it on to new regions of light. Why is it neglected? Priests do not find the books they like to read or wish to read. This, at least, is one of the reasons given. Every priest before leaving home should select two or three books suitable for spiritual reading. These books properly used become dear companions to him, help him to spend profitably many an hour, diminish the temptation to break silence, provide topics for intelligent priestly conversation at the appropriate time, and inspire him to make a firm resolution to keep on reading good books after the close of the retreat. It might be well for the bishop's secretary, when notifying the clergy about the retreat, to suggest that spiritual books be brought.

Daily Communion during a retreat is a rather new subject much discussed. Our late Holy Father, Pope Pius X, encouraged frequent, even daily, Communion. Our pastors and priests were most responsive. They preached and explained this doctrine to the people "in season and out of season" with

great results. When priests go to a retreat they should practise what they preach and teach at home. The Holy Eucharist is the " mysterium fidei "—the life-giving heart of the Church, the centre of all devotions, the very life and life-work of a priest. If the Blessed Sacrament were not in the tabernacle, not one of us would have entered the sanctuary, and not one of us could remain there. If the Blessed Sacrament were not in the tabernacle, the altar and the priesthood would lose their meaning. All this being true beyond conception, the Eucharistic High Priest must in every retreat occupy the central place, and we, His priests, must gather round Him, to be taught and blessed by Him. It is remarkable how any meditation or conference on this vital subject holds the attention and touches the hearts of the priests.

It would be ideal, indeed, if every priest could say Mass every morning. He could then carefully read in the evening the rubrics to see whether he observes them all exactly. Little abuses do creep in so easily during the year. They must be noticed and corrected at this time. Early in the morning he could ascend the altar, with a devout priest as an assistant, and offer up the Divine Sacrifice with a mind free from all ordinary distractions. A Mass thus celebrated would help undoubtedly to make the day more perfect. But this cannot be. A community retreat, while it has many advantages, demands a few sacrifices. The privation of the privilege of celebrating Mass is not as great as it might seem to be. All can, and do, assist at Mass with attention and devotion, and, making themselves one with the bishop or priest at the altar, sacrifice with him. It is a beautiful picture in the eyes of God and man to see the altar thus surrounded by devoted priests. To what extent God communicates to each one the fruit of the sacrifice, we do not know. No doubt all receive a great portion of the graces dispensed. All priests thus united with the celebrant of the Mass desire to communicate with him and participate in the consuming of the Divine Victim. This is spiritual Communion, which the Angelic Doctor praises so highly. But why should not all receive Communion sacramentally? Although the custom is against it, I believe all bishops give their priests explicit permission, full liberty, in this regard. And with this all, even the most enthusiastic advocates of daily Communion,

should be satisfied, and not demand that a rule be made that all should receive daily. As a matter of fact, many priests do not like to receive Holy Communion during the first two or three days of the retreat. On one occasion, both the retreat-master and the bishop exhorted the sixty-five retreatants to receive daily. But the next morning only ten responded. On another occasion, only three out of one hundred and forty received Holy Communion on the first two days. The reason for this, I believe, is that priests come with the intention of preparing themselves carefully for a good confession. They spend much time in examining their consciences, and the more saintly they are, the more clearly do they see their sins and the more perfectly do they understand the wickedness and the malice of sin. Being in such a state of mind, they feel themselves indisposed and unprepared to approach the Holy Table. They prefer to wait. We do not say that this is wrong—Jansenistic. Such priests may even quote St. Thomas, who says: "The second thing to be considered is on the part of the recipient who is required to approach the sacrament with great reverence and devotion. Consequently, if any one finds that he has these dispositions every day, he will do well to receive it daily. Hence, Augustine after saying, 'Receive daily, that it may profit thee daily', adds, 'So live as to deserve to receive it daily'. But because many persons are lacking in this devotion on account of the many drawbacks, both spiritual and corporal, from which they suffer, it is not expedient for all to approach this sacrament every day: but they should do so as often as they find themselves properly disposed."

The Holy Hour is a fitting celebration toward the close of the retreat. Following upon the spiritual exercises of the week, it makes a deep and lasting impression. The Lord from His throne seems to address to His priests His parting words, to give them His blessing as He did when leaving His disciples. "Going, therefore, teach all nations. . . . Behold, I am with you all days. . . . And lifting up His hands, He blessed them."

Silent adoration for an hour priests and people do not seem to appreciate. When one kneels all alone before our Lord in the Blessed Sacrament, a silent converse with the Hidden God is looked for and longed for. But when many are assembled,

the need of a voice to manifest the feelings that fill the hearts of all is felt. Well-chosen prayers, or, better still, a carefully prepared, prayerful meditation, is appropriate. At the end of a good retreat there is in the heart of a priest the sentiment of joy. God has manifested Himself to him by giving good gifts. "Fecit mihi magna qui potens est. Magnificat anima mea Dominum." There comes a deep feeling of gratitude. "He has forgiven me my sins; He has healed my soul; He has heard my prayers; He has entered my soul with the fulness of grace. 'Pange lingua gloriosi corporis mysterium'." He almost fears to leave the Master to return to the dangerous battlefield. "Te ergo quaesumus tuis famulis subveni, quos pretioso sanguine redemisti." The religious sentiments expressed in the prayer of the celebrant, and echoed in the liturgical Latin hymns sung by all, bring the great work of the clergy retreat to a happy end. The Holy Hour crowns the work. Every priest takes the substance of it home. It lingers in his memory and in his heart. It feeds the soul during the year, and in due time it creates a desire to return to the holy place to make another retreat.

CLEMENT M. THUENTE, O.P.

Minneapolis, Minn.

EARLY CHRISTIANITY AND SLAVERY.

MODERN society is in no way more sharply differentiated from the civilization of pagan antiquity than in the fact that it is not based on slavery. Social needs are not now considered to be such as to demand the forcible and degrading subjection of large numbers of human beings to their fellows. The thraldom which was once regarded as necessary for the work and well-being of the body politic has given place to equality, social and political. The process by which this transformation was effected was slow and laborious, and passed through several well-defined stages. The preliminary step consisted in a change of the mental attitude of rulers which led to salutary restrictions on the power of the masters. This was followed by a gradual metamorphosis of the institution of slavery into that of serfdom and a corresponding rehabilitation of the servile class as human beings. The last stage was

reached when serfdom was abolished. Each step in this upward progress was marked by a growing acknowledgment of the human character of the slave and a willingness to grant him a larger measure of personal and political rights.

Though these various grades of emancipation were not brought about by sudden social upheavals, it is possible to assign to them approximate dates as they were successively reached in Christian Europe. Thus, chattel slavery had so far lost the characteristics which distinguished it in the early Roman Empire by the fifth century, that it merged everywhere into serfdom and by the tenth century it had ceased to exist. From the tenth to the sixteenth century serfdom underwent a transformation which led to its complete extinction in the eighteenth century. The growing amelioration of the servile classes thus shown was slow but constant. Far from enviable as it was, the condition of the *coloni* and the serfs marked an enormous advance over that of the slave, while the free peasant who succeeded the serf enjoyed advantages not known to either.

Although this movement was of such far-reaching import, and though it affected such a large portion of the human race, investigators are not agreed as to the forces which brought it about. Half a century ago it was the fashion among writers of rationalistic tendencies to find the cause in philosophic teaching and in the period under discussion in the tenets of the Stoics. Nowadays the decline of slavery, like so many other of the outstanding facts in history, is said by many writers to have its cause in social development and economic change. While neither intellectual advancement nor social and economic progress can be considered negligible factors, specific conclusions from their influence are hardly tenable, as both are frequently the results of other forces not so easily discernible. Slavery was so obviously cruel and inhuman that philosophers could not fail to be struck by the incongruities on which it rested, and in the light of free institutions its manifest shortcomings and the loss it entailed are open and apparent. There are two points of significance, however, on which all historians of slavery are agreed. Namely, the first decided improvement in the condition of the slave classes took place during the first centuries of the Christian era, and occurred

precisely in the countries where the Christian religion had found a foothold and was making its influence felt. As the Christian religion spread, the condition of the slaves became better; new laws were enacted in their favor; new restrictions were placed on the power of their masters, and a more humane spirit took the place of the former studied cruelty and callousness. In other words, a weak and degraded class commenced to enjoy some of the immunities which form the burden of every modern charter of liberty, immunities which in most cases are not only in harmony with the precepts of Christ but derived therefrom. It does not seem possible that this was mere coincidence, that a new code could have become operative in an environment, in which it was being preached for the first time, independently of those by whom it was promulgated. Hence, though it may be admitted that the Christian religion was primarily neither a social nor a political movement, the action of the followers of Christ was so clear and definite, they took such an unmistakable attitude on the subject of slavery, that the first stage in the movement of emancipation must unquestionably be said to have derived its force and inspiration from the Gospel.

Without attempting to trace the origin and development of the institution of slavery, history shows that increasing political power, greater learning, and advancing civilization merely augmented the number of slaves and deepened the degradation to which they were reduced. From being a fortuitous result of war and conquest, slavery in the Roman state had, in the time of Augustus, so far supplanted free labor that it had become necessary for the performance of the ordinary affairs of life. It was defended by philosophers, condoned by moralists, and sanctioned by statesmen and legislators. Plato was so far impressed by the fact of slavery that he concluded it was a natural institution designed by nature herself, some being born to rule, others to serve. Aristotle could find no reason to oppose it. He looked on servitude as the proper state of barbarians, and regarded the well-ordered household as that which contains two kinds of instruments: inanimate and animate. Of the latter, slaves are instruments with souls, souls, however, devoid of will. Varro in his work on Agriculture designates three classes of agricultural instruments;

those that are dumb, as wagons; those that utter inarticulate sounds, as oxen; and those that speak, as slaves. Despite his warm admiration for the Roman state, Mommsen finds nothing but words of condemnation for its treatment of the slave. "The whole system," he says, "was pervaded by the utter unscrupulousness characteristic of the power of capital. Slaves and cattle were placed on the same level; a good watchdog, it is said by a Roman writer on Agriculture, must not be on too friendly terms with his fellow-slaves. The slave and the ox were fed properly so long as they could work, because it would not have been good economy to let them starve! And they were sold like a worn-out plough-share when they became unable to work, because, in like manner, it would not have been good economy to retain them longer. Though there were good and lenient masters, and though even Cicero could apologize for being grieved by the death of a favorite slave, the few examples of kind treatment and gentleness which are met with must be considered exceptional, because in very few instances was there any personal relation between master and slave."

The actual condition of the slave found its most faithful reflection in Roman Law. Legally slaves did not exist as persons. "In the eye of theoretical law they were mere chattels, objects not subjects of property or other rights, with no more appeal to the courts of justice and no more legally recognized kinship among themselves than any other animal. Their master, as owner, had over them the power of life and death, had the property of anything which they acquired, was entitled to sue for injuries to them and was liable for injuries done by them to others." Thus in law, as well as in theory, the slave was not looked on as human. The actual treatment meted out to them was in accordance with their legal status. They were bought and sold like cattle. Slave-dealing became a regular occupation. Great markets were established in many places, the most notable, perhaps, being that in Delos, "where the slave-dealers of Asia Minor disposed of their wares to Italian speculators, and where on one day as many as 10,000 slaves are said to have been disembarked in the morning and to have been all sold before evening—a proof at once how enormous was the number of slaves delivered, and how, notwithstanding, the demand still exceeded the supply." In Rome itself there

were several slave-markets. There could be seen men and women from all quarters of the known world, from Asia Minor, Syria, Armenia, from Egypt and India, from Numidia and Æthiopia, from Greece, Germany and Gaul, from the Islands of the Mediterranean, and from remote Africa. Prices varied according to sex and nationality. The rough boor from the Danube, who was fit only to herd sheep, was not so valuable as the clever Greek or Phrygian. All alike, except the most valuable, i. e. beautiful boys and maidens, were exposed for sale in the market carrying a placard describing their qualities. Buyers were permitted to handle them and to test their soundness by making them run, leap, show their teeth, etc. When the number of war-captives was insufficient to fill the market, the supply was kept up by raids on land and sea or through the judicial process by which freemen passed under the yoke.

The traffic corresponded to the institution on which it rested in character and extent. Some authors have estimated the number of slaves in the Roman Empire at one-half the entire population; others assert they were fully two-thirds. Whatever the exact numbers may have been, the Romans would not permit them to wear a distinctive dress lest they should come to know their own power, or, as Seneca expressed it, "lest they should begin to take account of our number". Slaves were not the property of the very rich alone. To have only three slaves was a mark of poverty. On numerous estates they were counted by thousands, some had as many as ten or twenty thousand or even more. Wealthy masters did not pretend to know the number of slaves they owned, and it was said a man was not rich unless he kept an army of them.

As a result of the growth in the number of slaves, free labor was at a disadvantage and practically all the work of the Empire was done by servile hands. On the farms, in the mines and the factories a freeman was seldom employed even as an overseer. The usual division of slaves into the *familia urbana* and *familia rustica* marked also a wide difference in condition. The field slaves reached the lowest depths of degradation. They worked in gangs, frequently in chains, or wearing "leg-irons" and at night were driven like cattle to the *argastula* or pens, filthy, dark and noisome dens, fre-

quently underground. Recreation or relaxation was never permitted to them, for, as Cato said, a good slave must either work or sleep. The city slave enjoyed many advantages over his unfortunate brother in the field, but, inasmuch as many of them were men and women of education and refinement, their sufferings were not less intense. Nothing comparable to the city establishment of a wealthy Roman during the last days of the Republic and the beginning of the Empire has ever been seen. It was a factory and a home. It formed a self-supporting independent community, in which practically everything needed by the "familia" was produced by domestic labor. Of the hundreds of persons who made up one of those great city households, only the "paterfamilias" and those related to him were free. The rest were slaves. Among these were found representatives not only of trades, but of the fine arts and the professions. There were weavers, carpenters, masons, workers in stucco and mosaic and bronze, painters, plumbers, and barbers, and of the higher callings, musicians, scribes, readers, secretaries, librarians, architects, and doctors. All the needs of life, as well as of luxury and sensuality were ministered to by unfortunate captives. They were to be met with everywhere, as clerks in shops, and in banks, as buyers and sellers in the slave-market itself. They commanded ships and made up the crews. They were trained in schools to enhance their value, and they were hired to others for the benefit and profit of their owners.

Such a condition of absolute subjection was made possible by the law of fear. The slave lived in constant dread. The master had absolute control over his slaves and until the time of the Antonines he could with impunity practise the utmost cruelties against them. Should a slave in retaliation slay his master, the law ordered that all the slaves in the household at that time should be put to death. This law never became a dead letter. For the slightest offence a slave might be degraded to the field-gangs or flogged. With no fear of the law a master was allowed, at least in the days of the Republic, to mutilate his slaves, to cast them to wild beasts, or brand them with hot irons. In capital cases the punishment of the slave was the cross. Caprice, not justice, dictated the penalties and the cruelties inflicted by masters and mistresses, as can be

seen from many a page of the Roman satirists and historians. "So long as there was any hope of profit from them they were spared, and when dead they were cast into a pit with dead animals, unless, according to Cato's advice, they had been previously exchanged for old oxen and cows. Generally the old and diseased were turned off without concern or they were killed outright as one kills a brute beast."

So bad had the condition of slaves become under the early Empire that it was deemed necessary to enact special laws in their behalf and to curtail the powers of their owners. A law of perhaps the year 19 A. D., supplemented by some decrees of the Senate, took from masters the right to compel slaves to fight with wild beasts without due process of law and without the permission of the court. Claudius, in order to put a stop to the growing practice of turning sick slaves into the street to die, ordered that such as survived should be free. Hadrian took from masters the power of life and death over their slaves and the practice of selling slaves as gladiators. By a law of Antoninus Pius it was decreed that any one who killed his own slave should be punished as if he had killed another's slave, and that if a master treated his slaves with intolerable cruelty, or starved them, he should be compelled to sell them to another more humane. These laws, which form the sum-total of the legislative reforms under the pagan Empire, deal, as it is evident, with the abuses of slavery rather than with the institution itself. Cruelty and sensuality had so far debased the slave holders that in the general interest society had to take some measures to preserve at least outward order and decency. No longer could masters be trusted to exercise the enormous power lodged in their hands. Public sentiment might officially decry the enormities practised against the defenceless slave, but it gives no inkling of any conception that slavery was wrong. Gaston Boissier, who views Roman slavery in a light not entirely unfavorable, says: "No ancient writer expresses, either as a distinct hope, or as a fugitive desire, or even as an improbable hypothesis, the thought that slavery might one day be abolished. . . . This was one of those radical reforms which could scarcely be expected in the regular course of things. . . . A change so profound that no one desired it, or foresaw it, could not be accomplished without one of those revolutions which renovate the world."

This revolution was effected by the Gospel. That it could not, without destroying the very foundations of society, be effected by a sudden revolution is manifest from the extent and character of the institution of slavery. To have proclaimed a principle or purpose of universal emancipation would have doomed the Christian religion at its birth. It could, at best, have produced a servile war with all its horrors and its certainty of defeat. But though the Church never directly attacked slavery as an institution, it never desisted from the promulgation of principles which were, in time, certain to bring about its dissolution. The Apostles were fully alive to the difficulties which slavery offered to the spread of Christianity and to the danger of provoking a revolution not less dangerous to the servile classes than to the Church. Hence in laying down the general charter of liberties in the new kingdom they were careful to inculcate submission and obedience on the part of the slave. "Servants, be subject to your masters in all fear," says St. Peter,[1] "not only to the good and gentle but also to the froward." St. Paul frequently adverts to the same theme: "Servants, be obedient to them that are your lords according to the flesh." "Servants obey in all things your masters according to the flesh."[2] On the other hand the Apostles were equally explicit in affirming that if the slaves had duties to their masters, the masters also had duties toward those subject to them. "Do to your servants that which is just and equal, knowing that you also have a Master in heaven."[3]

By counseling submission to those who were in bonds the Epistles did not set the seal of their approval on the institution of slavery. Christianity knew no distinction of slave and free: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus."[4] St. Paul thus enunciates the true spirit of the Gospel, which, when men were ready to receive it, would inevitably sweep away the institution of slavery. "The word emancipation seems to be trembling on his lips and yet he does not once utter it." The only familiar letter from his hand which has survived, that to Philemon, was written in

[1] I Epistle 2:18.
[2] Eph. 6:5-8; Coloss. 3:22-24.
[3] Col. 4:1.
[4] Gal. 3:28; Col. 3:11.

behalf of a runaway slave, whom he sent back praying the master to receive him as a dear brother.

How completely the spirit and purpose of the Gospel was caught by the early Church is clear from the early patristic writings and the meagre remains of ecclesiastical legislation which survive. "Thou shalt not enjoin aught in thy bitterness upon thy bondman or maidservant," says the Didaché.[5] The Apostolic Constitutions forbade bishops to receive the offerings of those who abused their servants. Clement of Alexandria frequently reproaches the wealthy patricians for keeping such large troops of slaves; he reminds them of the duty of providing for their moral education, and guarding them from sin and temptation, "for they are human beings as we are; for God is the same to bond and free." In proportion as the Church gained in power these admonitions became more frequent and more forcible. "Among us," says Lactantius, "there is no difference between rich and poor, between servants and masters, nor is there any other cause why we mutually bestow upon each other the name of brethren, except that we believe ourselves to be equal."[6]

The teaching of the Church did not consist of empty phrases. It was not possible to restore slaves to a position of equality in pagan society; but in the spiritual society of the faithful there was no distinction of class or condition. Equally with their masters, the slaves were permitted to receive the sacraments, and to approach the same table in the Agapé as the free. Inside the church or conventicle the badge of slavery disappeared; all were on a footing of perfect equality. So thoroughly did the Church accept the belief that the slave was Christ's freeman that even the sacred ministry was thrown open to the worthy among them. They were to be found not only among the lower clergy, but in the priesthood and in the episcopate and even on the throne of the Fisherman. Callistus, a slave condemned to the mines, was, after his liberation, invited by Pope Zephyrinus to be archdeacon of the Church in Rome. After the death of Zephyrinus, the clergy and the people made him Pope. So fully was the spirit of Christian equality understood that the representatives of the oldest and

[5] Chap. III.

[6] Div. Instit., V. 16.

proudest patrician families in Rome treated the former slave as they did the Popes of their own class.

Among the pagan Romans the distinction of the slave and master was carried as far as the grave. Honorable sepulture was not denied to the slave; but his urn or his tomb, when such was granted to him, bore an inscription designating his condition. Among the thousands of Christian epitaphs viewed by De Rossi, he never found one in which certain reference was made to the fact that the person was a slave, and very rarely was there a reference to a freedman, while, as he remarked, you could not read ten pagan epitaphs without finding designations of slaves and freedmen.

Among the heroes and heroines held up to the veneration of the faithful was a long and unbroken line of slaves who had suffered martyrdom. For them the profession of Christianity entailed, in addition to the penalties imposed by the law, the wrath and vengeance of their masters and mistresses. This double tyranny they endured with fidelity and courage and for this they were enrolled among the saints. The honor paid those who won the crown of martyrdom in the festivals and the liturgy of the Church was fatal to social prejudice and servile institutions. In denying that the slave was a subject of legal right, the Roman state also denied to him a conscience. The Church trained him for virtue and insisted that the marriage of the slave was equally valid and equally binding as that of his master. Though the Church might not inveigh against slavery itself, she was careful that the yoke should not become a spiritual one, and in defiance of law and custom and prejudice she sanctioned and defended the sacredness of the marriage of slaves.

"The New Testament," it has been said, "is not concerned with any political or social institutions; for political and social institutions belong to particular nations and particular phases of society." It would be incorrect, however, to think that the early Church was indifferent to the question of emancipation. It did not order the faithful to enfranchize their slaves; but it taught that Christian charity knew nothing more meritorious. The atmosphere of faith in which the Christian lived was fatal to slavery, and it was no uncommon occurrence for Christians to set all their slaves at liberty. The numbers of

such instances, found especially in the Acts of the Martyrs, is very large. Many of these *Acta* may not have much authority, but they testify to the existence of the spirit of enfranchisement. Of one case there can be no doubt. St. Melania Junior freed all the slaves on her enormous estates in Europe, Asia, and Africa. So great were these estates that it took her eleven or twelve years to dispose of them. In the year 406 she liberated eight thousand slaves. "How many thousands were emancipated at her hands God alone knows," says her biographer.

The best and most convincing proof of the influence of the Church is seen in the changes which were introduced into the civil code through its influence. Constantine had hardly proclaimed freedom for the Church itself before a new series of enactments appeared in favor of the slaves. No general law of emancipation was passed, but the entire institution was placed on a new footing. Additional measures of protection were provided against the cruelty of masters. To brand a slave on the face, to poison him, to expose him to the wild beasts, or to abandon infants in the streets were declared to be equivalent to murder. Enfranchisement was encouraged and easier methods of manumission were introduced. Slaves might be freed by a letter from the master, by a declaration in the presence of witnesses or in the assembled congregation. Many of the old restrictions against manumission were also removed. The movement thus initiated gained impetus throughout the succeeding centuries. It was forbidden to separate the families of slaves, to keep persons in durance for immoral purposes, or to give legal sanction to the act of parents who sold their children into slavery. The reign of the Emperor Justinian marked the culmination of these efforts to improve the condition of the slaves. Slavery itself was not abolished, but new methods and reasons for enfranchisement became legal, and the slave had at least a place under the law, a legal existence which gave him the right to demand a hearing against his master.

Thus by the fifth century the old slave institutions as they were known in the time of Augustus had undergone a profound modification. Society was no longer colored by its spirit. Free labor had been reinstated and rehabilitated. It

was no longer disgraceful to work. It was a duty imposed by God. "The greatest sages of antiquity, Plato and Aristotle, declare labor degrading to a freeman; the Apostle exhorts that every one labor with quietness and eat his own bread, and lays down categorically the principle: He who does not work, shall not eat. From this simple proposition has grown a new world that has wrought greater things than any Plato or Aristotle ever saw."

Bondage of the old inhuman type could not survive where the spirit of the Gospel flourished. Liberty is its sequel, if not political and social, certainly liberty, intellectual, moral and religious. The very essence of the Christian creed is that all men are equal in the sight of God, that bond and free are one in Christ, that the slave is Christ's freeman, and the master Christ's slave. Consistently with this principle, the Church in dispensing her dearest treasures, in sifting out those who were fit to partake in the sacred mysteries and to become their ministers, saw no distinction of rich and poor, bond and free. The spiritual equality conferred by the Church and denied to the slave under every former dispensation, religious and political, foretold the doom of chattel slavery. Equally the Church contended for and obtained, for all who accepted the true faith, the gift of moral and intellectual freedom. The rights of conscience of the slave were as important in her eyes as those of the patrician or the emperor. The complaint of Seneca, *in servum omnia liceant,* was no longer true in the fifth century. His domestic rights were guaranteed, he was able to contract a valid marriage, he could not be slain or tortured by his master or overseer and he had become an object of solicitude to legislators. A curb was placed on the brutal lust of the wealthy and the powerful; and the slave, if not politically and socially the equal of his master, had equal rights as a citizen of the kingdom of Christ on earth. It is futile to contend that in this progress, from the condition of a "thing", a "mere vocal implement of toil", to that of a human being with recognized spiritual and moral rights, slavery as an institution had not received its deathblow.

Some questions remain to be considered. If, it may be asked and rightly asked, the Church saw in the slaves brethren in Christ and heirs of the kingdom, if Christianity is incom-

patible with bondage and fetters, why did not the Church undertake a systematic effort for emancipation? Why is it that so many ecclesiastical councils tacitly accept the institution of slavery? Why did Christians and even ecclesiastics continue to be slave-holders? And why do we find no effort, after the Christian religion became the religion of the State, to abolish slavery entirely, and what must be said of the statements of those ecclesiastical writers who, if they do not uphold, at least do not denounce slavery? All these questions would have full justification if we could suppose that society could be made over in a day, that all the various social, political, intellectual and economic forces should at a word be made to stand still and take up their activities in a new channel. In the Rome of the Apostles, the one nightmare of the free citizen was a revolt of the slaves. Every resource of the state was constantly in readiness to suppress the first indication of such a movement. On more than one occasion, the slaves had shown their power, and the citizens had exhausted their devices in discovering new methods of cruelty as a deterrent against further efforts. "So many slaves, so many enemies" was a current maxim. To have identified the Christian religion with a social revolution, would have been the doom of both. As Sir William Ramsey has written on the subject: "The historical student, as he surveys the life of the Roman period, must recognize, that, if Christian teaching had made the establishment of the Kingdom of God its secondary and remoter aim, and had begun by emphasizing the right of every man to be free, slavery would now be as universal as it was then, and there would be no Christianity. The religion which postponed the Kingdom of God to the freedom of man would have lost its vitality and sunk to the level of other religions; and its history would have added one more episode to the story of human degradation."

The supposition that Christianity was in a position to bring about universal enfranchisement in the fourth century, is based on an utter misconception of the economic and political affairs of the time. It is doubtful whether in the general ignorance of economic law which prevailed, any effort to ameliorate social conditions in Rome could have succeeded, without a thorough reorganization not only of the internal

but of the external affairs of state. The colonate, the precursor of the serfdom of a later date, was being established as a result of economic and political unrest. In the face of the growing disintegration and the downward tendency, the Christian religion was powerless. Besides, the Church cannot be said to have possessed much influence in public matters until the time of Theodosius the Great. The mere fact that legal restrictions on Christianity had been abrogated by Constantine does not imply that the Church was free from aggression. A struggle more dangerous had to be carried on in the intellectual field against the rationalism of Arius and the heretics of the fourth century. In addition paganism survived in Roman Law. The old theory of the State still held good, and the bigger and wider struggle regarding the relations of Church and State launched by the decree of Constantine, had made of the nominally Christian rulers of the fourth century, enemies of the Church almost as much to be feared as Decius or Diocletian. It took the courage of an Ambrose to prove to the Emperor that in matters spiritual the ruler was subject to the priest. The sad experience of Chrysostom indicated the trend of affairs in the East which made the Caesaro-Papism of Justinian possible.

The jealousy of the rulers and their manifest purpose to maintain the same official relations to the Christian religion which the pagan rulers had observed in the pre-Constantinian time, never allowed the Church that measure of autonomy which would have produced in the social order a counterpart of the Kingdom of God. The faithful of this period did not lose sight of the fact that the mission of the Church is to all mankind. They sedulously abstained from interference in domestic politics and demanded only the right to worship God as conscience dictated. The idea of national churches had not yet appeared. Christianity still refused to recognize racial or geographical divisions, and preached the Gospel to all men, not the Gospel of any special body of men. Theodosius had hardly been laid away before the flood of barbarian invasion poured over the Empire, sweeping away law and order and civilization. In the succeeding centuries of turmoil and travail not much could be hoped for in the way of internal reforms; but during this period of destruction and dis-

order the Church kept what had been won, and when stable governments were once more established slavery was everywhere doomed.

To sum up, therefore, we may say that the dawn of emancipation coincides with the promulgation of the Gospel, that the progressive emancipation of the slaves went on side by side with the spread of the Christian Church, and that only when society in the West had passed through the fire of disintegration and disorder, and had been molded once more in the spirit of the Gospel, was Europe in a position to carry on the work foreshadowed by the teaching of our Lord and the Apostles.

PATRICK J. HEALY.
The Catholic University of America, Washington, D. C.

SOME HINDRANCES TO CONVERSION IN ENGLAND.

THE opening years of the twentieth century have been associated with a very widespread spirit of indifference in religious matters. This fact is so obvious that to state it is to commit oneself to a platitude. It has been the theme of so many pulpits and the lament of countless religious periodicals.

The great war has been a great awakening, the unseen world having been forced upon our attention by the thousands of lives passing rapidly beyond the veil. This result has been perhaps more conspicuous in France than in England, but it is apparent everywhere. Even such a writer as the editor of *John Bull* announces that "he has found God".

What, we ask ourselves, will be the ultimate effect upon the progress of Catholicism? In France the result is manifest. The war has accentuated there a tendency already evident to Catholic revival. In England we cannot yet judge how far the cause of the Faith will be advanced, but appearances are certainly hopeful.

In spite of the fact that it is now nearly a century since the Oxford Movement began, England is still a thoroughly Protestant country. The effect of the great change in the spirit of the Establishment is apt to be misleading. For, as Satan can take the shape of an angel of light, so Protestantism has adopted a Catholic guise, and is all the more dangerous under

that attractive form. Modern Anglican teaching has no doubt led to many conversions, but at the same time it quite as often hinders conversions, by providing a specious substitute for the Catholic Faith. To leave the Church of England involves all kinds of sacrifices which individuals naturally shun; and if you can imagine yourself a Catholic, and yet remain an Anglican, the advantages of such a compromise are sufficiently apparent.

To begin with, the Church of England is very strong in its social position. And this leads us to notice the fact that the various sects have something approaching the caste system in their social aspect. For, roughly speaking, the different Protestant religious bodies in England represent fairly clearly-defined class distinctions. The Catholic Church is Catholic also in the sense that it makes a universal appeal to all grades of society.

But this fact does not add to its attractiveness in the eyes of people whose religion is so largely a matter of class and clique. If we examine the various forms of Protestantism in England, we shall notice, as I have already mentioned, that the principle of caste enters considerably into their organization. The Establishment, for instance, in spite of its national character, is distinctly the Church of the upper classes. To belong to any other form of Protestant Christianity is practically to be a social outcast—at any rate as regards the circles dominated by the Upper Ten; that is to say, the superior professional classes. Looking at it from a caste point of view, we may almost say that the Church-of-England people are the Brahmins of society in England. As a national institution, the Anglican Church of course includes all kinds of people; and this is particularly obvious in village churches. But its strength lies especially in its hold upon the squirearchy, and the upper middle classes. In the towns the well-dressed preponderate to such a degree that the churches seem to be intended for them only. Indeed, I have heard the remark made by a laborer's wife: "The church is not meant for poor folk." This I say, speaking generally, for there are town parishes, especially those worked by the Ritualists, where poor people resort in considerable numbers.

To proceed with the Nonconformist or Free Churches, as they prefer to be called, the Congregationalists represent an especially intellectual phase of dissent, and a higher social grade than other denominations. The result is that the ministers must be very up-to-date in their modernism, or they could not keep pace with their flocks in the study of the Higher Criticism. Mr. Campbell, the most prominent of all these ministers, reached in this way such an advanced stage of thought that he has now passed through a personal reaction and entered the fold of the Establishment. But the Congregationalists live up to their name: that is, each Congregation has to a certain extent its own religion, and many of the ministers adopt a more orthodox attitude.

The Baptists, as Mr. Spurgeon long ago lamented, have also been affected by the "down grade" in matters of faith. The particular class of English society upon which they draw is not as a rule so superior as that influenced by the Congregationalists. Both these sects are intensely political, and their religious usefulness, one would imagine, is thereby somewhat impaired.

But among all the forms of Nonconformist Protestantism to be found in England, the most important, numerically speaking, are the various followers of John Wesley. This kind of Christianity, originating in the eighteenth century, shows most markedly the religious caste spirit of which I have already spoken. The Wesleyans and the Primitive Methodists represent distinct social grades, and perhaps we may include in this category the Salvation Army, as General Booth was originally a Wesleyan minister, and the Salvation doctrine of conversion is an extreme development of Wesley's teaching. The Salvation Army, of course, devotes a large part of its energies to the "submerged tenth". So we have the Wesleyans for the comfortable middle class, radiant in respectable piety; the Primitive Methodists for people as a rule below the middle class; while the Salvation Army reaches the very bottom of the social ladder.

So far, the Wesleyans have somewhat avoided the snare of politics in the chapel, and they are also by far the most truly religious and orthodox of the sects. Perhaps the Wesley hymns have operated as a check upon new ideas: these re-

ligious poems being inspired by a sincere devotion to our Blessed Lord, and a vivid realization of the Atonement.

The Primitives are more modern in their ideas, being inclined to part with essential doctrines of Christianity and to deal only in a vague emotionalism.

We can understand that the Catholic Church makes but little appeal to these varieties of Protestant thought. For one thing, it is not respectable enough for people accustomed to the middle-class atmosphere of the chapels. A Catholic church in a town is often "the kind of place to which Irish people go". And the teaching to be there obtained is quite "out of date". It is, in fact, beyond the pale in every respect; and all that need be known about it by the dissenting public may be read in the works of Silas Hocking and other Protestant publications.

We now return to the Church of England, for here if anywhere the trend of sentiment is in a Catholic direction. But this is not so much the case as is often imagined by outsiders. There is an extreme party, and within this party one school of thought boasts openly of its Roman sympathies. From this particular section converts have often come lately, whilst those who remain, justify their position by their professed intention of gradually bringing over the great mass of Anglicans into union with the Catholic Church. But among these "Catholics", as they call themselves, one Protestant trait is found in exaggerated form, and that is the supreme authority of private opinion. They may not profess this doctrine, but they certainly practise it. For this very spirit of heresy, the picking and choosing what one prefers in faith and ritual, is found here in its most flagrant development. The authority of the Anglican bishops is of course absolutely set at naught. And that essential principle of Catholicism, obedience, is unknown even by name. It is a word one never hears. And the thought that if they become real Catholics, this liberty will be curtailed, has no doubt a deterring effect upon conversions, especially among the clergy.

Another party of extremists is violently anti-Roman. The Papal decision about Anglican Orders is by them intensely resented. This section admires the system of Henry VIII with its defiance of the Pope, and lays great stress upon the position of the Greek Church.

There can be no doubt that much excellent Catholic teaching is given by the Ritualists, and the ceremonial side of worship is beautifully illustrated. Many souls under these influences are brought at last to recognize the True Faith. But this is not the intention of their teachers. Every effort is made to hinder individual conversions. The object which most Ritualists set before them is to satisfy earnest seekers after truth that all the essentials of Catholic faith and practice are to be found within the Anglican Communion. And unfortunately, too often they succeed. By avoiding all Churches not "Catholic" in their sense of the word, High Church people (clergy and laity alike) manage to blind themselves to the essentially Erastian and Protestant character of the Establishment. They have to shut their eyes very tight sometimes, but the thing can be done with practice. And so it is that really Catholic-minded people in England learn to love the Anglican churches, and to believe thoroughly in them, and would be unwilling to change into an atmosphere so absolutely different as that of the Roman Communion.

It is no use indeed hiding from ourselves that the Church of England is immensely attractive now to those brought up under its influence. Not only Anglicans educated by the extreme school, but also that far larger body of moderate churchmen, find here all they have been taught to require. The Oxford Movement has had the effect of removing the dulness of the services, and has made the churches devotional. To most Anglicans it would be a terrible sacrifice to have to give up the familiar and often beautiful hymns, to hear no more the Anglican chants and the stately language of the Prayer Book.

To leave all these things forever for a worship entirely different in character is more than they can bear to think of. If they want ceremonial, they can find it in many Anglican churches; if a musical service is the attraction, it is easily accessible in their own communion. And if such people do happen to stray into a Catholic church, as they often do, especially on the Continent, the Latin language repels them; they miss their beloved hymns and chants; or perhaps they come in for a recitation of the Rosary, and are shocked by something so entirely contrary to all their ideas of worship.

The large majority of English Church people are moderately High Church, which means that though they resent the name Protestant, they are still further from any conception of the meaning of the word Catholic. The expressions one constantly hears in such circles are "loyalty to the Church of our fathers" and "a true branch of the Catholic Church". For this is, after all, the conception which satisfies most Anglicans. It may be very illogical, but it is so English!—so adapted to a great nation proud of its insularity.

We must not forget, either, that there is a strong Evangelical party in the Church of England, well represented amongst the bishops of the Northern provinces, and sufficiently influential to prevent any possibility of a general advance on Catholic lines. The extreme Broad Church clergy also have captured some bishoprics and several deaneries. When an Anglican divine holds such very modernist opinions as to be absolutely unsafe, the crown appears to feel that he will be all right if he is put in charge of a cathedral. So an advanced Broad Churchman of scholarly attainments can always hope at any rate for a deanery.

To be able to use the Creeds without believing in them is one of the triumphs of the Higher Criticism. As a member of this party once remarked to the writer: "The words of the Creed are like the shell of a nut." To know what the kernel tastes like I must refer my readers to the professors of Theology at Oxford and Cambridge.

It is impossible in an article like this to do justice to the infinite variety of shades of opinion to be found in the Establishment. If we except one small school of thought, we may say that unanimity can only be found in a common dislike of the Catholic Church. This is practically universal, though sometimes dormant. And it is a feeling reflected in such opposite papers as the *Record* and the *Church Times*, and also in the publications of the Broad Church school.

Catholics are apt to be misled by the ceremonies and writings of that extreme Ritualistic section which professes to have Roman inclinations. This party is not representative of the Church of England as a whole. It has its following in the congregations effected, but not in the general mass of English Churchmen.

The Anglican laity have certainly learnt to appreciate a more ornate service than their ancestors would have tolerated. They even accept candles and vestments in places where these ornaments convey no doctrinal meaning whatever to their minds. Indeed, the great aim of clergy and people alike is "a bright, hearty service". I remember a titled lady, after attending the ministrations of a Ritualistic clergyman for years, asking naïvely: "Is he High Church?" And when the answer was in the affirmative, her ladyship replied: "O, I like High Church, it's so pretty!" This gives one an idea how much doctrine had been assimilated. The attitude adopted by the laity is indeed a passive one. In a country parish of my acquaintance an excellent man has taught confession, and used vestments, for upward of twenty years. But not one person has ever been to confession; and the rector himself said to me: "My people put up with these things; but if I left and my successor did otherwise, they would not regret it." But the extreme party is not always so patiently endured. I once visited a village church in Cornwall where the vicar belonged to that school of thought represented then by Mr. Chase of Plymouth. Here the real parishioners had been entirely driven away. But admirers from a distance had come to live in the place for the sake of the "Catholic privileges" there to be obtained. Unfortunately, these devotees were too advanced to go to church for anything but "Mass" or confession, so that at the ordinary morning and evening services scarcely anyone was present.

In conclusion, we have great reason to be thankful that the Established Church of England, though unwillingly, keeps such a good nursery for the Catholic Faith. For we know that in spite of all efforts to the contrary the stream of converts from Anglicanism to the One True Fold is continuous. And we must hope that the horrors and heroisms of the world-struggle in which England is now engaged will still more open her eyes to the truth, "and bring the things of immortality to light".

RICHARD CECIL WILTON.

Beverly, England.

THE CONFLICT AT ANTIOCH.

VI. The Halachoth of St. Paul.

NOW for the rest of the Pauline problem. Meditations on the Halachoth teach us that St. Paul was so immersed in the present—his own gospel, his hearers, his Pharisaic training—that he quoted off-hand, and that we, breathing another atmosphere altogether, are unaware from what he was quoting. Now, it is antecedently probable that what happens three times may happen a fourth. Another thing which they teach, is that Judaism with St. Paul is a religion (we translate correctly Ἰουδαισμὸς, "the Jews' religion"); that a Jew is still, or was originally, a member of that religion, and that the religion is Pharisaism. Strangers, like Pilate, or the Magi; Mark, who writes for strangers; John, who wrote long after the destruction of the Temple, when all Jews had turned Pharisees, may use the term for a member of the Jewish race. St. Paul does not. The word "Greek" also expresses at times more than a race. It is darkened with a heathenish shading. The Greek Syro-Phenician woman of Mark is a heathen Syro-Phenician woman. To *hellenize* was to ape heathen customs. St. Paul, accordingly, when considering the case of the Pharisee and the Polytheist, speaks of "the Jew and the Greek". A third thing which we learn is that "to work" in a Pharisaic sense was to pretend by one's own endeavor alone to earn the favor of God. In this sense Mary and Joseph, who performed all things according to the Law of the Lord, did not "work"; Abraham, who made ready to sacrifice his only son, did not "work". They did great things. in holy obedience and faith, due in the first place to God, but not with the assurance of being able of themselves to justify themselves; and God who helped them so to do was pleased with their deeds of faith and by His own gracious good will made them justifying. Technically, therefore, "works" or "works of the Law" is a watchword; it stands for a human system involving self-justification. "Faith" likewise is a watchword; it stands for a divine system involving justification through grace. In the one system the observance of the Decalogue and of the whole law down to the last iota becomes a vain striving, "a zeal without knowledge"; in the other, it

becomes that coöperation which is required for "a crown of justice". The idea that St. Paul was comparing two systems eluded the grasp of writers because they never recognized Pharisaism [1] as a system. As St. James considers faith as a virtue, not as a system, and works as the expression of our coöperation with Faith and not as a system, there is no opposition between his doctrine and that of St. Paul. With these lessons and with the advertence that we should not make of an Apostle at different times in his career a composite picture, nor telescope the imperfect and progressive with the perfect and finished, whether we are contemplating character or knowledge or anything else, we may proceed to a consideration of the Pauline problem, which centres in the conflict at Antioch. On this simple episode the rust has grown centuries deep. But if we consider carefully the two gospels, the two Apostles, the two groups of converts, and, in Galatians, the words of the narrator, we may be able to remove it in part.

I.

The Scriptures show, not that the gospels of Peter and Paul were different, but that they were announced differently.

1. Peter, in the beginning of the new dispensation, addressed himself to Israel—"Ye men of Israel, hear." "Let all the house of Israel know most certainly." These references may be taken as directly bearing on the words delivered in the beginning of the old dispensation: "Israel is my son, my first born." [2] In the old dispensation God adopted Israel, a nation; in the new he adopted individuals, who by adoption become a "holy nation". To the question: "What shall we do, men, brethren?" Peter answered, "Do penance and be baptized, *every one of you.*" To the two forms of adoption correspond two legislations. With the voiding of the old form, that through the nation, all positive legislation for the purpose of making the people pleasing to God by being made worthy members of that nation, inasmuch as it was positive legislation was made void. Christ's legislation took its place. Furthermore, the old dispensation was for one people. But the

[1] Any conception of this kind is naturally beyond Josephus also, who himself was a priest but professed a sort of Pharisaism, and who described the divisions among the Jews only to the extent that pagans might understand them.

[2] Ex. 4:20.

gospel of Peter was a world gospel: "The promise is to you and to your children and to all that are far off, whomsoever the Lord shall call."[3] In making this announcement, by omitting the word "Gentiles" Peter made use of a fine discretion. But he did not minimize the gravity of the situation: "Save yourselves from this perverse generation." In the same place, years afterward, the moment Paul explicitly announced that he was "to go to the Gentiles", that hoarse cry was raised: "Away with such a one from the earth, for it is not fit that he should live."[4] Two things, however, must be noted: (1) Christ reënacted the Decalogue: "If you wish to enter life, keep the commandments"; and (2) although the Old Law was dead *de jure*, yet, as it appears, it was permitted somehow to remain. The Church is the "daughter of Sion". Now from the sacraments we know that there is a certain analogy between natural life and supernatural life. If this analogy may be insisted upon, it follows that the mother should for a while survive the birth of the daughter. But as Sion is only improperly called the mother, so the survival was not that of a living mother, but rather that of a corpse to which respect is due. Humanly speaking, in Judea it was necessary that the old worship should for a while be left undisturbed until the new by its own force and growth dispossessed it.

2. Paul's presentation of the Gospel, on the other hand, was the result of his first *vision*. He, the official envoy of Pharisaism, carrying letters from "the high-priest and the ancients", blameless according to the Law, had been stricken to the earth with those words: "Saul, Saul, why persecutest thou Me?" With him Pharisaism was ground in the dust. God working in Christ had done this work. God had, furthermore, by baptism, lifted him into union with Christ. He had, by God's work, and by God's work alone, passed from legalized sin to a state of grace, from the dominion of the flesh to the dominion of the Spirit. There was no intermediary of Mosaism between Pharisaism and the Spirit in his case, and consequently in the case of both Pharisees and Gentiles, who were like him, he would hear of none. He was sent to preach this "gospel of God". "God in Christ reconciling the world

[3] Acts 2. [4] Acts 22:22.

to Himself." To convert the people to Mosaism and thence to Faith was to make Mosaism an intermediary, but God's action was direct. "A mediator is of two, but God is one." While he speaks much of "the adoption of sons" made by God in the New Law, he says nothing of the adoption of the nation in the past. Whatever scripture he knows, he uses little of it in the first years. He keeps ever before his mind his own graceless condition as a Pharisee. "When we were in the flesh." The development of the meaning of flesh and Spirit runs through his writings. St. Peter said: "Be baptized, every one of you, into the name of Christ for the remission of your sins and you shall receive the gift of the Holy Ghost." It is the same doctrine as Paul's but in announcing it he made no attack on the Law. St. Paul said: "Through Him is preached to you remission from sins, and from all those things by which you could not be justified in the Law of Moses; in this every one believing is justified." [5] Here it is not the Law of Moses but the Halacha which he attacks. By aiming directly at the Halacha, he evaded an attack on the gospel of the circumcision. By singling out "those things *in* the Law of Moses by which a man could not be justified", he does not attack the Law of Moses when not corrupted by "those things". The gospel, therefore, of Peter and the gospel of Paul were the same. Peter, however, did not push the gospel to its last conclusion. Paul was argumentative and argued liberation from Pharisaic slavery and equal liberty in Christ for all converts from unbelief: they were all "fellow-heirs, and of the same body, and co-partners of God's promise in Christ Jesus by the gospel"; [6] and he wanted all to know it. As Peter avoided speaking of Gentiles, because locally it was impossible, Paul avoided the contemplation of the converted Jews at Jerusalem because their conversion did not concern him. But Peter had the advantage of an immediate historical background,[7] whereas Paul had to pass over the reign of Pharisaism to the days of the "Law and the Prophets".

[5] Acts 13:38, 39.

[6] Eph. 3:6.

[7] It was on this account that in a previous article it was stated that Peter could not without qualification go over to Paul's presentation of the Gospel. St. Paul's presentation of the Church also is rather apocalyptic than historical, and consequently he has nothing about the Primacy of Peter.

3. The intensity of the Pharisaic hatred for the Gentile which all along we have been trying to make manifest, is once more seen by the different history of these two methods of preaching to the Jews. The first thing we hear about St. Paul after his conversion was that "he confounded the Jews"—a very dangerous thing to do. Soon there is such a commotion that he has to leave Damascus. His return is signalized by a conspiracy to destroy him. He flees to Jerusalem, where he begins to dispute with the Hellenistic Jews. Again we read that they "sought to slay him". St. Luke, who narrates this, in the same breath tells us that "the Church had peace throughout all Judea and Galilee and Samaria". The Saviour appears to Paul and sends him to preach not in Jerusalem but "afar off". Paul is conducted away by the brethren. Later he goes with Barnabas on a missionary tour. As long as Barnabas is leader, everything progresses smoothly. But scarcely has Paul taken the leadership when at Antioch in Pisidia, at Iconium, at Lystra, there are tumults from the Jews. When, later, he crosses into Europe, at Thessalonika, Berea, Corinth, the same tumultuous scenes are enacted. "Of the Jews five times did I receive forty stripes save one; thrice was I beaten with rods; once I was stoned." [8] Once only, at Berea, he was listened to with interest, at first; but the people there seem to have belonged to the priestly party: they were "more noble". Nothing much came of their interest. Now if the Saviour warned Paul to depart from Jerusalem, and if, according to an ancient tradition, He commanded the Apostles to remain there for twelve years, if Paul's gospel met with such violence and very meagre fruit from the Jews and was impossible in Judea, and Peter's was propagated in the very centre of Jewry in great peace for several years with the most copious fruits, it is not for us to pass judgment and say that the Apostles preached in one way because they were attached to the Mosaic rites and Paul preached in another because he saw more clearly than they that Mosaism was abrogated. Both methods were from the Spirit of Christ—the one that the "daughter of Sion" might wax strong, and the other that in due time the same might be more easily enfranchised from the mother's leading-strings. When, therefore, Paul says: "*I*

[8] II Cor. 11:24, 25.

cast not away the grace of God," apparently implicating Peter and James and the "many thousands", he gives us a hard problem to solve. Hence we must go deeper.

II.

The comparison of these gospels leads to a comparison of the preachers.

1. This comparison is twofold. It regards their training in knowledge and their self-government. St. Peter in his character as chief spokesman and head of the Apostolic college was the most learned Christian scholar that ever lived. Had we all the knowledge in reference to the particular theme of the gospels stored in all the books and monuments of the world, we could only have an approximation of Peter's knowledge. He did not possess the polish of the worldly schools, but he had had their best manner of training. As Socrates, rather than write, gathered about him young men, "congenial souls, and engrafted them with knowledge, sowing words not unfruitful but which had in them seeds, which might bear fruit in other natures, making the seed everlasting",[9] so Christ gathered about Himself young men and for three years opened to them the mysteries of the Kingdom. When Socrates died, his spirit passed away with him, and the hope to make his philosophy everlasting was not realized. His disciples inaugurated philosophies of their own. But Christ sent His Spirit to make His words ever fruitful, and His disciples carried forward, and will carry to the end of time, His doctrine. Peter, gifted with a most retentive memory and guided by the Spirit of Christ, the head of that apostolic college, has left the impress of his preaching on all the synoptics. What theologian knows the Gospels in Aramaic, the language of the Saviour? And if it were possible to know the letter, what theologian could know all the circumstances antecedent and concomitant, the accent, the gesture, the whole mien of the Divine Teacher? Furthermore, the Saviour from time to time opened the meaning of the Scriptures. Thus Peter learned Scripture and learned it rightly. As the years went on, he doubtless added to his knowledge, but he had

[9] Plato's *Phaedrus*.

nothing to unlearn. He could not only recount; he could argue too. His first letter is of the purest gold.

2. Paul, after a childhood spent in a Pharisaic home, grew up in the college of Gamaliel. There he had learned to employ his talents in subtle arguing, having devoted himself to that vast mass of legal verbiage called the Traditions. He has left the mark of his training on all his writings. It is generally supposed that he brought to the Church a marvelous knowledge of the Scriptures. But let us not at once telescope his early and his later years. There is nothing in the record to prove this supposition and there is much against it. Did he know all the Mischna and all the discussions about it, he would scarcely know a verse of Scripture. Had he by heart all the matter that subsequently made the volumes of the Talmud, he would know scarcely five hundred texts, and these for the most part he would know wrongly. His first two letters contain only one allusion to the existing Scriptures. St. Peter's first letter has eighteen quotations. In the course of thirty years' continuous controversy, St. Paul could have learned a great deal of Scripture to illustrate his visions. The large, almost exclusive, use which he makes of the Septuagint, seems to indicate that it was during this time that he acquired his knowledge. He uses this translation: "même en des cas où il nous semble qu'il avait profit à l'abandonner".[10] On the other hand, it is explicitly stated that the Saviour taught him by successive visions, " that I may make thee a minister and a witness of those things which thou hast seen and of those things wherein I will appear to thee ".[11] There is no mention of Scripture. As far as I can now recall, those who have written on the theology of St. Paul have not made enough of this fundamental saying of the Saviour. In the little school annexed to the Synagogue naturally St. Paul studied the Hebrew Bible, but it was to learn to read Hebrew; naturally he heard the text explained (?) by the Rabbis, and he learned a Bible history adorned with incredible fables. But it was all vitiated with the Pharisaical spirit. The best thing to do was to wash it all out. Hence the method of teaching him by visions. Subsequently, having thrown aside all other studies

[10] Prat, *Théologie de Saint Paul*, Vol. I, p. 22.

[11] Acts 27: 16.

and devoted himself to the reading of Scripture alone, naturally in the course of years his language became more and more Scriptural. But he is an exegete who seems often to clothe his own inner light with the garments of the Scriptures rather than to give an exact exegesis. The solution of the problem of his exegesis will be found in this way rather than by recourse to rhetorical devices. St. Peter, therefore, at Antioch, having just come from giving that twelve-year course of the "ministry of the Word", which forms the basis of the synoptics, is not to be deposed from his office of teacher in favor of Paul, who had had his visions but who with much travel and often working daily for a subsistence could necessarily in the first years study little. But he could talk. "They called Paul Mercury", not because he was small but "because he was the chief speaker".[12]

3. In character, likewise, Peter, we judge, had greater poise. We know his former impulsiveness, his faith, his love of Christ, his revelation from the Father, all of which did not hinder his subsequent fall. But we know also his repentance and rise again, and after Pentecost what a sturdy guardian of the flock of Christ he became! With such an experience his character was steadied. Paul, on the other hand, had been swept into the Church after displaying a most violent onset of persecuting, murderous zeal. Making all due allowance for grace, and for change in aim, and for the fact that he was not conscious of sin, we do not have at once to annihilate the man. Our Lord appeared to Mary Magdalen as a reward for her repentance and charity, but her character was not yet made perfect and she had to hear those words, "Do not touch me". From the imperfect love of Mary there is as much proof that Christ appeared in flesh and blood as there is from the imperfect faith of Thomas. Similarly Paul had still to "cuff his body into slavery", and no doubt had to feel from time to time that the old Saul was only theoretically dead, as Mary was made to know that the former Magdalen was only theoretically dead. I think, therefore, if we are to prejudge the conflict at Antioch, the verdict should be in favor of Peter. Let us now take a glance at the two parties.

[12] Acts 14: 11.

III.

We know from Paul's writings and the Acts of the Apostles a good deal about the extremists at Jerusalem. We have seen Peter's gospel and have seen that it did not favor them. We know his words in the council of Jerusalem and his later words in his Epistles, in which he condemns both the Halacha, "the vain conversation of the tradition of your fathers",[13] and the Haggada, "artificial fables";[14] and therefore we know that what he foreshadowed in his first discourse he eventually explicitly taught. We know also that those false brethren who came in from the Pharisees "to spy the liberty in Christ", came in during Peter's absence. There was a discussion of these in a former part of this very Epistle to the Galatians. But those who came to Antioch from James on this memorable occasion are not described. They may have been the sincerest of Christian believers, to whom all deference was due. Barnabas and the other Jews apparently agreed with Peter and it appears that even afterward Barnabas retained his opinion. They may have been those very ones whom Peter, after "going in to the Gentiles and eating with them", satisfied as to the rectitude of his conduct. But whatever they were, they were in the minds of the Gentiles confused with the Judaizers. On the other hand, can we be sure that those Gentile Christians, with whom Peter at first mingled freely, did not express themselves concerning Mosaism and their "liberty" in a way to offend the other party? Could St. Paul have talked so much against "the things in the Law of Moses from which they were liberated and by which they could not be justified," and not have given the impression that he was talking against the Law of Moses and the practice of the Church of Jerusalem? If our writers can scarcely grasp his viewpoint after all these years of study—some saying that he was attacking the Law of Moses in whole, some, in part, and one at least saying that the Church did not go the lengths of St. Paul in opposition to the Law of Moses—it may be safely said that not all those first Christians in the hour of their triumph could express themselves clearly and reservedly on the point. Paul himself implies that his con-

[13] I Peter 1:18. [14] II Peter 1:16.

verts were not all as "wise as it behooveth to be wise". Neither were they all saints by any means. In approving the Pauline Epistles, St. Peter does not approve the judgment of all who read them, and if they are made up of discourses, we can extend that disapproval to some at Antioch. To accuse Peter of hypocrisy and to ascribe to him human respect as a motive of his action, is not the part of saints. But they, as I think probable, did this thing and thereby inflamed the very inflammable Paul. As a matter of fact, Peter, who had with the Master for three years moved freely with publicans and sinners and had grown by example and precept and vision into a broad frame of mind, may have known well that others could not at once take on that frame of mind and do as he had done; that they would hear language that would scandalize them; and that the love-feast would inevitably break up in an old-time Jewish riot. It was just Paul's luck to have to rebuke "the imbeciles" and "drunkards" among his own converts, who disturbed similar gatherings at Corinth. Our authors say that Peter was imprudent, but they were not on the ground. Perhaps he only foreshadowed the prudent policy of the Church in retaining the different rites to this day. St. Paul does not accuse him of imprudence. But let us look at St. Paul's account of this matter.

IV.

As St. Paul wrote the letter to the Galatians when strongly incensed against their acceptance of Jewish ceremonies in addition to Christian rites, it is written under strong emotion. It is one of the most vehement expressions of thought ever written. There is condensation throughout. Hence we must pay the closest attention to what we have.

1. The theme is not all evangelical truth, but Paul's gospel, which he had learned in "a revelation" from the Lord Himself; to which the Apostles had added nothing; whose *terminus a quo* was unbelief whether of Pharisee or Gentile, and whose *terminus ad quem* was the mystic union with Christ without any transitional period or intermediary.

2. The place was Antioch, where the Church of the Gentiles had been formed by Peter's converts, aggregated to the fold of the Apostles by Barnabas, Peter's envoy, and subse-

quently governed by presbyters in full sympathy with Peter. At Antioch, Peter was with his flock. Barnabas brought Paul thither, and for a year they worked together there successfully in a subordinate position. Finally, the Church ordained Paul and Barnabas and sent them on their missionary journeys. Paul always reported back to Antioch. It was natural that here, on the borders of Judea, the question of imposing Mosaic rites on Gentiles would first be raised, and was raised apparently by adventitious converts from Pharisaism. But as it was raised at a late date, it is clear that the local Jewish converts were not from the Pharisees. This question, on the appeal of Paul to the Apostles, had been settled in favor of the Gentile converts by Peter.

3. The argument of Paul in Galatians is that his gospel was received from God directly; that there was little or no chance to receive it from the Apostles; that when the chance was given, they had added nothing; that it had been confirmed by obvious signs, which the Apostles recognized, and on account of which they gave him the right-hand of fellowship and assigned him his work.

4. The particle δε of the next verse is not a disjunctive, bringing the following episode back to the former argument that the Apostles had added nothing to him, but it is conjunctive, binding this episode to the formal conclusion of the arrangement with the Apostles and their mutual league of friendship. Hence the drift of the argument is not this: "They did not instruct me, but I instructed them,"—as Protestants would have it; but it is: "They gave me the right-hand of fellowship and *moreover* I gave them one of my outbursts of temper, with which you are well acquainted, and they did not even then withdraw it." It is immaterial that St. Paul neglects to state this conclusion explicitly. It was not necessary, as he was still preaching the same gospel; and besides, he at times neglects conclusions and sometimes the ends of his sentences. The particle γαρ also needs attention. It may be causal or explanatory. In the later case it is translated "why" or "to wit". In John 9: 30, the man who had been born blind said, "why, (γαρ) herein is a wonderful thing". There is in chapter 2, verse 10, of this letter another case. I take it to be explanatory in verse 12.

5. The episode is described thus: "Moreover, when Peter came to Antioch I resisted him to the face", ὅτι κατεγνωσμένος ἦν. This Greek sentence has been variously translated. The Twentieth Century New Testament, which contains good English, shows scholarship, and is generally correct, has this rendering: "because he stood self-condemned." But this translation involves a mistake in voice, another in tense, and a third in meaning. The voice is not the middle but the passive, the tense of the participle is not the aorist but the perfect, and the meaning is not so strong as "condemned". Καταγιγνώσκειν means "to speak about adversely", "to blame", "to criticize". The Vulgate translates κατεγνωσμένος by "reprehensibilis". We know St. Jerome's theory concerning the dissimulation which he supposed both Peter and Paul practised. Let us draw a curtain over it. His translation falls with his theory. Protestants naturally praise this rendering, and our own à Lapide tells us why it is "the best". "By a Hebrewism," he says," "passive participles are often employed for verbal adjectives in *bilis*, which are wanting in the Hebrew." The papyri show that there are no Hebrewisms in the New Testament except in the case of direct translation from the Hebrew, and this certainly is not a case in point. Why should Paul throw Hebrewisms at those Asiatic Kelts, who in all probability had trouble enough to understand the simplest Greek? Great scholars at times do not see the woods on account of the trees.

With the Greek Fathers, I take the meaning of this Greek sentence to be, "Because he was being criticized". But since the participle is the perfect, it seems to indicate that the murmuring had been going on for some time when it was brought to the notice of Paul. The whole narrative might have been ended here, but the Apostle explains what criticism was made, what *he saw*, and what he himself said in explanation of his words: "I resisted him to the face".

6. The criticism was: "Why, he did eat with the Gentiles before a party of James's followers came, but when they came he withdrew and held aloof, fearing those of the circumcision. The other Jews also dissembled with him, so that Barnabas was carried away by their dissimulation."

I take these words to be a *quotation* of the adverse remarks which were being bandied about, for the following reasons: (1) It is out of the question that St. Paul could have a revelation of the motive of Peter, if it were human respect. Revelation does not regard such things. (2) He was not the man to ascribe unworthy motives. Even in his heated discourse later he does not ascribe this motive to Peter. (3) The use of the word "Jews" to describe the Jewish Christians, as noted above, is not Pauline. (4) He seems to modify the charge of hypocrisy to one of disaccord with his gospel: "But (ἀλλὰ) when I saw that they did not walk in harmony with the truth of the gospel." The metaphor is taken from the action of stepping in time to a musical instrument. The gospel is the one about which he has been all along talking. Now this was a fact; they were in disaccord. But in our hypothesis they could not help it. From the previous words it looks as if it was Paul's intention at first to call attention only to this disaccord. But with impetuous persons emotions succeed one another like electric flashes. "Who is scandalized," he said later, "and I am not on fire?" He had abandoned a career; he had been hunted from city to city footsore and famished; he had been stoned and left for dead on account of that gospel, which he saw apparently despised. Smarting under the lash of all these memories and sure that his gospel was the will of Christ, he poured forth that torrent of accusation of Peter, of justification of his gospel, and of protestation of his adherence to the grace of Christ, which rises as it swells, till utterance seems choked in a sob. It is sublime. We cannot realize the man and the situation and read it even now without a catch at our throat. But it is a discourse from beginning to end purely from the standpoint of a convert from Pharisaism. Napoleon, when over-excited, fell back into the broken dialect of Ajaccio.

V.

All Scripture, being the work of the Spirit of Truth, is a truthful work. What it teaches, enunciates, and insinuates, is true. This principle is a test of the truth, however, rather than a source of information. Tradition, when it is certain, is our source of information on a given passage; when it is not

certain on some passage, the interpretation must at least be in harmony with the teaching of certain Tradition. If we find a way to harmonize an uncertain passage with a certain one, we have not necessarily secured the truth of our interpretation of the first passage but only removed an objection from the second. In interpreting we should not change "the apt word" of Scripture, but our inapt viewpoint. Let me illustrate this statement. St. Paul, in his speech at Antioch in Pisidia, seems to say that those who crucified our Saviour took Him down from the cross. St. Luke, who had previously written that it was Joseph of Arimathea who performed this pious task, does not correct St. Paul's language, but simply *reports* it. In foretelling the advent of the Lord, St. Paul's words, "then we who are alive, who are left," have given much trouble also. Now it is possible to find a solution for these problems by making some changes in the language. But such a solution is spun out of one's own head, it does not rise out of the record. The true solution I take to be this.

The Holy Spirit inspires a *man*, and in Paul's case it was a *man taught by visions*. The vision of the crucifixion comes to him showing the various tumultuous scenes, but he, intent on the Crucified, sees only confusedly the actors and accordingly describes them confusedly. Again, he narrates the vision of the last day. There is a great cry, the trumpet of God sounds, the dead rise, and, he continues, "we, the living"—but hold! that needs some modification. He sees that others are in the body, but, as he tells us elsewhere, in the vision he does not know whether he himself is "in the body or out of the body". Hence, as he more than once does, he corrects himself, using a term which will include a disembodied spirit, if he himself be disembodied, "we the living, the ones left round about unto the Parousia of the Lord". Consequently, as a determination of his own status is the one element that would determine the time of the Parousia, and his own status is unknown to him, he expresses no opinion as to the time. If this is true concerning these two cases, we see that the first principle announced did not help us to gain the true solution, but, rather, a careful study of the record does.

Now we know that St. Paul suffered from an "infirmity". The Galatians were the very ones who had been made to

realize that he so suffered. His actions before conversion and several after—every vibrant line that he wrote, his quick response as the quick recoil of the body when "a sliver in the flesh" has been brushed, his longing to make amends, and several other characteristics—show that his infirmity was a quick temper. If now we compare Luke's account of Paul's discourse in one city of Antioch with Paul's own account of his speech in the other city of Antioch, we get this result. If, when reporting the speech of Paul, Luke, who knew the historic details of the taking down from the cross, did not feel that it was incumbent upon him to change it, Paul, in *reporting* his own speech, about the general policy of which he may have subsequently doubted, as he does not refer to it in Acts, may not have felt that he had a duty to change it. One speech expressed the vision, the other expressed the man of the moment. The latter speech, if delivered in cold blood, had a good many implications which it would be hard to reconcile with faith and truth. Peter was never that kind of Jew. He could have withdrawn for other reasons than a desire to force the Gentiles to Judaize. He had baptized at once the first Gentiles, who had received the Holy Spirit, without Judaizing them. He did not set aside the grace of God. Hence we conclude that Paul, under supreme emotion stoutly asserting his own position, only in appearance accuses those who differ from him, especially as he had just announced that they had from God their method of announcing the gospel. I see nothing wrong in accusing Paul of an outburst of purblind emotion, but a great wrong in accusing Peter of giving scandal and of not living up to his office of confirmer of his brethren. The faith in me rebels, and has always rebelled, against calling Peter "fickle", "weak", "too condescending". There is, then, always truth in Scripture. But the truth of visions needs to be supplemented by those exact details which we learn elsewhere, and the truth of an impassioned discourse needs to be shorn of unintentional implications. Inspiration does not do this for us; it is not retroactive. But take away those implications, and the whole case against Peter falls.

As for Peter, he must have seen that the city by the Orontes was too near the stronghold of Pharisaism to remain the cap-

ital of Christendom. He soon turned his steps once more westward to the great Babylon by the Tiber. Perhaps he was enlightened to know that in doing this he was fulfilling prophecy. "O daughter of Sion! Thou shalt come even to Babylon. There the Lord will redeem thee out of the hand of thine enemies." [15] In fact, Peter addressed his first letter "from Babylon".

Such are the Halachoth of St. Paul and some of the lessons therefrom. They give a ready solution to problems which have racked the Christian mind for ages. To the general objection that if I am right, it is strange that someone has not maintained this thesis before, it may be answered that, since fools are more numerous than the wise, if I am wrong, it is stranger still that someone has not maintained the thesis before. We shall wait in vain for Protestants to write it, not because it is mistaken, but because it cuts the ground from under their feet. But after all, there is nothing altogether new under the sun. The nineteenth century apparently rediscovered Shakespeare and Dante; but before the discovery these authors were somehow known by the lasting influence which they once had on literature. The Tradition concerning the holiness of the Mosaic Law and the infallibility of Peter always existed. All that was needed was to make use of its light in this particular case. Like that somewhat unintelligent youth, Harvey Potter, who made the greatest improvement in the early steam engine by tying the valves to the crossbar overhead which moved the piston-rod, if there is an improvement in the above interpretation, I have done no great thing. I have only tied my theory to Tradition. If I have had to differ from the great men, whose vast erudition must always command our admiration, they have glory enough left. Entering into the great temple of Scripture, they stumble on nothing. But one whose sight is dim, who knows little and sees badly, by chance stumbles over some object, which undisturbed was by the others passed by. He brings it to the light, examines it curiously, and finds that it is a treasure.

[CONCLUDED.]

JAMES C. BYRNE.

St. Paul, Minnesota.

[15] Micheas 4: 10.

Analecta.

SUPREMA SACRA CONGREGATIO S. OFFICII.

I.

Declaratio circa Facultatem Episcoporum in reconciliandis Haereticis vel Apostatis.

Cum nonnulli Episcopi supplices preces Supremae Sancti Officii Congregationi exhibeant ad facultates pro haereticorum vel apostatarum reconciliatione obtinendas, Emi ac Rmi Dni Cardinales Inquisitores Generales, in consessu habito feria IV die 16 febr. 1916, ad omne dubium hac super re amovendum, haec declaranda mandarunt:

1. Absolutio ab excommunicatione, qua quis ob haeresim vel apostasiam sit irretitus, in foro conscientiae impertienda, est speciali modo, secundum praescripta in Constitutione *Apostolicae Sedis,* Summo Pontifici reservata.

2. Si tamen crimen haeresis vel apostasiae ad forum externum episcopi aut praelati episcopalem vel quasi-episcopalem auctoritatem habentis, aut per spontaneam confessionem vel alio quovis modo deductum fuerit, episcopus vel praelatus sua auctoritate ordinaria resipiscentem haereticum vel apostatam, praevia abiuratione iuridice peracta, aliisque servatis de iure servandis, in foro exteriori absolvere poterit. Absolutus autem in foro exteriori potest deinde absolvi a quolibet confessario in foro conscientiae absolutione sacramentali. Abiuratio vero iuridice per acta habetur cum fit coram ipso

episcopo vel praelato, aut eorum delegato, et saltem duobus testibus.

Datum Romae, ex aedibus Sancti Officii, 19 febr. 1916.

L. * S.

ALOISIUS CASTELLANO, S. R. ET U. I. *Notarius.*

II.

DECRETUM: DECLARANTUR ET EXTENDUNTUR CONCESSIONES QUAEDAM PRO TEMPORE BELLI.

Die 16 decembris 1915.

SSmus D. N. D. Benedictus div. prov. Pp. XV, in audientia R. P. D. Adsessori S. Officii impertita, exhibitis postulationibus satisfacere volens, benigne declarare dignatus est, privilegia et facultates, indulgentias respicientia, sive apud omnes nationes, sive apud aliquot earum, occasione diuturni belli hodieque per Europam grassantis, tributa, nimirum: 1° privilegium Missarum, quae ubilibet in suffragium animarum illorum, qui in bello obierunt, celebrantur (S. C. S. Officii, die 28 ianuarii 1915); 2° dispensationem a clausula *De consensu Ordinarii,* circa benedictionem devotionalium pro Sacerdotibus, qui inter milites versantur (S. C. S. Officii, 4 februarii 1915); 3° et 4° facultatem pro Sacerdotibus militiae adscriptis, impertiendi christifidelibus apostolicam Benedictionem cum plenaria Indulgentia *in articulo mortis,* et applicandi, unico signo Crucis, coronis, crucibus, crucifixis, ss. numismatibus et parvis statuis Indulgentias apostolicas nuncupatas (S. C. S. Officii, die 17 iunii 1915), extendi ad omnes nationes bello dimicantes, usque ad exitum belli valitura. Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius.*

L. * S.

✠ DONATUS, ARCHIEP. EPHESINUS, *Adsessor S. O.*

SACRA CONGREGATIO CONSISTORIALIS.

I.

ERECTIO VICARIATUS APOSTOLICI IN DIOECESIM.

SSmus Dominus Noster Benedictus PP. XV, decreto S. Congregationis Consistorialis diei 7 ianuarii 1916, Vicariatum

Apostolicum de Temiskamingue, in ditione Canadensi, in dioecesim erexit, servatis iisdem ut antea territorii finibus; eandemque a civitate principe *Haileybury* denominari iussit *Haileyburensem,* ac suffraganeam fecit Metropolitanae ecclesiae Ottaviensi.

II.

ERECTIO NOVAE DIOECESIS IN BRASILIA.

Consistoriali decreto diei 3 februarii 1916, SSmus D. N. Benedictus PP. XV territorium dioecesis de Pouso Alegre in Brasilia, rogante ipso Episcopo, in duas partes divisit et, coarctata in parte meridionali dioecesi de Pouso Alegre, in parte septentrionali erexit novam dioecesim *Guaxupensem,* ab urbe *Guaxupé* ita appellatam. Haec autem dioecesis Guaxupensis eosdem quoquoversus servabit fines, quibus pars septentrionalis dioecesis de Pouso Alegre antea circumscribebatur; excepto meridionali latere, in quo ipsa secernitur ab ea de Pouso Alegre per limites meridionales paroeciarum vulgo *Poços de Caldas, Campestre* et *Machado,* quae ad novam dioecesim pertinent. Novam vero dioecesim suffraganeam constituit, donec aliter provisum fuerit, archidioecesis Mariannensis.

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

I.

CLANDESTINITATIS.

Quum in nonnullis regionibus, Parochi a civili lege graviter prohibeantur quominus matrimonio assistant, nisi praemisso civili connubio, quod non semper praemitti potest, et tamen ad mala praecavenda et pro bono animarum matrimonium celebrari expediat; quidam horum locorum Antistites a Sacra Congregatione de Disciplina Sacramentorum efflagitarunt: "An et quomodo his in adiunctis providendum sit".

Eadem Sacra Congregatio, in plenario Conventu habito die 28 curr. ianuarii, re mature perpensa, respondendum censuit: "Recurratur in singulis casibus, excepto casu periculi mortis, in quo quilibet sacerdos dispensare valeat etiam ab impedimento clandestinitatis, permittendo ut in relatis adiunctis matrimonium cum solis testibus valide et licite contrahatur".

Expositam vero Emorum Patrum declarationem SSmus Dnus noster Benedictus PP. XV, in audientia concessa die 30 eiusdem mensis infrascripto huius Sacrae Congregationis Secretario, ratam habere et confirmare dignatus est, ac publici iuris fieri mandavit.

Datum Romae, ex aedibus eiusdem Sacrae Congregationis, die 31 ianuarii 1916.

PHILIPPUS CARD. GIUSTINI, *Praefectus.*

✠ ALOISIUS CAPOTOSTI, EP. THERMEN., *Secretarius.*

II.

CASUS—LICEITATIS MATRIMONII OB MUTATUM DOMICILIUM.

Species facti.—Puella quaedam acatholica, domicilium habens in paroecia *B,* nubere cupiebat cuidam viro catholico domicilium habenti in paroecia *L,* eiusdem archidioeceseos.

At vero, ante nuptias, praefata puella, recreationis causa, se contulit in aliam paroeciam praefatae archidioeceseos, nomine *S,* ubi commorata est unum mensem, et ubi interim a respectivo parocho baptizata ac in sinum Ecclesiae catholicae recepta est. Iamvero *post hunc in Ecclesiam catholicam ingressum ibidem nonnisi minorem mensis partem remansit:* deinde domum rediit, ubi morata est tres hebdomadas; quibus elapsis, iterum in eumdem locum *S* migravit, ubi statim die 28 aprilis 1915 matrimonium contraxit coram praedicto eiusdem loci parocho, idque sine consensu, seu licentia rectoris paroeciae *B.*

Quare iste "putans se esse proprium puellae parochum" casum submisit iudicio Tribunalis matrimonialis ab Ordinario permanenter instituti. Quod Tribunal, tribus iudicibus constans, in scripta sua ad Ordinarium relatione litem ita dirimendam existimavit: "Censemus eiusmodi casus solutionem ex responsionibus oriri tribus sequentibus quaestionibus:

"1. Utrum Ordinarius rectori paroeciae *S* facultatem fecerit rite matrimonio abstandi.

"2. Utrum menstrua commoratio sponsae, *quatenus ad religionem catholicam conversae,* in paroecia *S* necessaria habita fuerit, ut enunciatus parochus licite matrimonio adstaret.

"3. Utrum ipse iusta ex causa eidem matrimonio adstiterit.

"Iamvero ad primam quaestionem quod attinet, si Ordinarius, ius suum legitime exercens, rectori paroeciae *S* permisit

ut enunciato matrimonio rite adesset, *causa finita est.* At ex sponsi litteris contrarium arguitur.

" Secundam quod spectat quaestionem, opinamur iuxta Decretum *Ne temere* respiciens, ut videtur, solummodo eos qui more catholicorum baptismum receperunt, menstruam commorationem ex parte sponsae, *uti catholicae,* necessariam fuisse in casu.

" Ipse paroeciae *S* rector fatetur sponsam haud commoratam fuisse uti *catholicam* integro mense in paroecia *S.*

" Circa tertiam quaestionem, sponsi litteris innixi, iustam defuisse causam arbitramur. Adducta enim ratio, *personalis* scilicet *amicitia et politica,* haud sufficiens esset, iuxta novam de matrimonio latam legem, si menstrua sponsae commoratio *uti catholicae* nondum expleta fuisset.

" Ob allatas rationes putamus rectorem paroeciae *S,* eidem matrimonio adstando, illicite egisse."

Hucusque Tribunal: cui Ordinarius, die 26 iulii 1915, ita respondit: " Nullam rectori paroeciae *S* facultatem detuli. Verum a sententia Tribunalis dissentire coactus sum quoad menstruam commorationem sponsae uti *catholicae.* Equidem verba *uti catholica* conditionem declarant quae haud in textu legis includitur, neque a legislatore fuisse additam instar authenticae interpretationis novimus."

At vero parochus loci *B,* putans—uti ipse exponit—hanc Ordinarii decisionem non esse consentaneam Decreto *Ne temere,* per supplicem libellum die 30 septembris 1915 casum, de consensu ipsius Archiepiscopi, ad H. S. Congregationem detulit.

Animadversiones.—1° Casus expositus non spectat matrimonii validitatem; siquidem celebratum fuit a rectore paroeciae *S* in proprio territorio, hinc *coram parocho loci* (Decr. *Ne temere,* art. III), proinde agitur tantummodo de eiusdem matrimonii liceitate.

2° Ex expositis in casu defuit licentia Ordinarii, vel parochi proprii alterutrius contrahentis; neque gravis intercessit necessitas, quae ab ea excusaret (Decr. *Ne temere,* art. V. sec. 3), etenim uti talis haberi nequit *personalis* et *politica amicitia,* de qua agitur in casu. Ergo tota ratio liceitatis in praesenti desumenda est ex menstrua commoratione sponsae in paroecia *S.*

3° Menstrua commoratio sponsae in paroecia *S* computanda ne est a die eius conversionis ad fidem catholicam, an vero ab eiusdem in paroeciam ingressu? Liquido patet sufficere, ad liceitatem, factum mere externum commorationis, praescindendo a facto conversionis sponsae in fidem catholicam. Porro voluntas legislatoris ex verbis legis petenda est iuxta illud effatum: *Legislator quod voluit expressit.* At in Decr. *Ne temere* requiritur tantummodo menstrua commoratio alterutrius contrahentis, quin ullus sermo habeatur de eorumdem religione. Ergo solum factum materiale commorationis ad liceitatem exigitur (servatis ceteris de iure servandis). Et hoc plene respondet fini legis, qui erat proponere factum mere externum et omnibus patens ad praecavendas incertitudines et pericula illiceitatis.

4° Verum *in actu celebrationis matrimonii* defuit haec menstrua sponsae commoratio, id quod reddit illicitam celebrationem connubii in paroecia *S*. Etenim illa verba Decreti: *constito . . . de menstrua commoratione* non ita sunt intelligenda ut sufficiat quaelibet menstrua commoratio *quondam* habita. Tunc enim nupturientes haberent parochum proprium pro licita celebratione martimonii ubicumque per mensem commorati fuissent quocumque vitae tempore, quo nihil est magis alienum a mente legislatoris et a sensu Decreti *Ne temere,* in quo *quasi-domicilio* substituta fuit *menstrua commoratio,* ut praeciderentur difficultates quae pro quasi-domicilio oriebantur ex necessitate investigandi animum permanendi in loco per maiorem anni partem. Sed praedicta verba: *constito . . . de menstrua commoratione alterutrius contrahentis,* ex contextu sermonis et fine legislatoris sumi debent eo sensu ut menstrua commoratio, *moraliter continua,* sit aliquid minimum sufficiens ad licitam parochi loci adsistentiam. At cuique patet interruptionem trium hebdomadarum esse interruptionem notabilem, quae destruit *continuitatem moralem* prioris menstruae commorationis sponsae in paroecia *S*. Ergo sponsa, quamvis per mensem commorata fuerit in praedicta paroecia, tamen per factum sui reditus ad proprium domicilium, et commorationis ibidem spatio trium hebdomadarum, non poterat licite matrimonium illico celebrare in paroecia *S,* sed debebat, aut explere novam menstruam commorationem, aut expetere licentiam parochi proprii vel Ordinarii loci.

Emi ac Rmi Patres huius S. Congregationis, omnibus mature perpensis, in plenario conventu habito die 28 ianuarii nuper elapsi, proposito dubio: *An rector paroeciae* S *illicite adstiterit matrimonio in casu* respondendum censuerunt: *Rectorem paroeciae* S *illicite adstitisse matrimonio in casu ob amissam a sponsa, per discessum trium hebdomadarum, menstruam commorationem.*

✠ ALOISIUS CAPOTOSTI, EP. THERMEN., *Secretarius.*

SACRA CONGREGATIO RITUUM.

I.

DECRETUM DE LAMPADE CORAM SANCTISSIMO SACRAMENTO.

Instantibus pluribus Ordinariis locorum, in quibus ad nutriendam lampadem coram SSmo Sacramento ardentem, ob peculiares circumstantias, sive ordinarias sive extraordinarias, oleum olivarum non habetur vel ob gravem penuriam aut summum pretium, non absque magna difficultate, comparari potest, S. Rituum Congregatio, inhaerens decreto n. 3121, *Plurium Dioecesium,* d. d. 14 iunii 1864, aliisque subsequentibus declarationibus etiam recentioribus, rescribendum censuit: " Inspectis circumstantiis enunciatis iisque perdurantibus, remittendum prudentiae Ordinariorum, ut lampas, quae diu noctuque collucere debet coram Sanctissimo Sacramento, nutriatur, in defectu olei olivarum, aliis oleis, quantum fieri potest, vegetalibus, aut cera apum pura vel mixta, et ultimo loco etiam luce electrica adhibita; si Sanctissimo placuerit."

Quibus omnibus Sanctissimo Domino Nostro Benedicto Papae XV per infrascriptum Cardinalem Sacrae Rituum Congregationi Pro-Praefectum relatis, Sanctitas Sua rescriptum eiusdem sacri Consilii ratum habens, quoad lampadem accensam ad SSmum Sacramentum debite honorandum praescriptam, in casibus et modis superius expositis, rem omnem prudenti iudicio Ordinariorum, cum facultatibus necessariis et opportunis, benigne remisit. Contrariis non obstantibus quibuscumque.

Die 23 februarii 1916.

A. CARD. EP. PORTUEN. ET S. RUF., *S. R. C. Pro-Praefectus.*

L. * S.

ALEXANDER VERDE, *Secretarius.*

II.

Decretum de Sacerdotum et Sacrorum Ministrorum Numero in Benedictione et Consecratione Sanctorum Oleorum.

Quum ob praesens immane diuturnumque bellum sacerdotes et sacri ministri, qui ad benedictionem et consecrationem sanctorum oleorum peragendam iuxta Pontificale Romanum requiruntur, utpote militiae addicti et obstricti ita deficiant, ut pauci tantum sacrae caeremoniae interesse possint, nonnulli sacrorum antistites SSmum Dominum nostrum Benedictum Papam XV suppliciter exorarunt, ut in hisce circumstantiis a praescripto sacerdotum et sacrorum ministrorum numero, in casu et ad effectum enunciatum, dispensare dignaretur. Sanctitas porro Sua, has preces ab infrascripto Cardinali Sacrae Rituum Congregationi Pro-Praefecto relatas peramanter excipiens, indulgere dignata est, ut Rmi Archiepiscopi et Episcopi intra fines nationum belligerantium, tum hoc anno, tum durante clericorum defectu proveniente ex hoc bello, consecrationem sanctorum oleorum conficere valeant eo presbyterorum et sacrorum ministrorum numero, qui pro loci rerumque adiunctis reperiri poterit; dummodo tamen minor non sit ternario numero ex quolibet gradu, cum facultate deficientibus subdiaconis substituendi acolythos. Contrariis non obstantibus quibuscumque.

Die 23 februarii 1916.

A. Card. Ep. Portuen. et S. Ruf., *S. R. C. Pro-Praefectus.*

L. * S.

Alexander Verde, *Secretarius.*

III.

Dubia de Solemnitate Festorum celebranda.

A Sacra Rituum Congregatione expostulata fuit sequentium dubiorum solutio; nimirum:

In Decreto S. R. C. diei 28 octobris 1913 (tit. I, n. 2) legitur: "Ubi solemnitas externa festorum quae hucusque alicui Dominicae perpetuo affixa erant, *in ipsa Dominica* celebratur, de solemnitate festi duplicis I. classis *permittuntur* missae omnes; . . . de solemnitate vero festi duplicis II classis *permittitur* tantum unica Missa solemnis vel lecta"; quaeritur:

I. An solemnitas externa cum enunciato privilegio recolenda in Dominica cui prius affixum erat festum, intelligi possit celebranda tam in praefata Dominica quam in altera Dominica diversa festum insequente?

II. An in Ecclesiis ubi praefata solemnitas externa agitur, Missae a memorato decreto concessae de ipsa solemnitate celebrari tantum possint, vel etiam debeant?

Et Sacra Rituum Congregatio, audito specialis Commissionis suffragio, propositis quaestionibus ita respondendum censuit:

Ad I et II *affirmative* ad primam partem, et *negative* ad secundam, seu standum terminis Indulti. Atque ita rescripsit ac declaravit.

Die 12 februarii 1916.

A. CARD. EP. PORTUEN. ET S. RUF., *S. R. C. Pro-Praefectus.*

L. * S.

ALEXANDER VERDE, *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

21 December, 1915: Colonel Charles Edmond Rouleau, of the Archdiocese of Quebec, made commander of the Order of Gregory the Great (military class).

30 December: Mgr. John MacDermott, Vicar General of the Archdiocese of St. John's, Newfoundland, made Domestic Prelate.

30 December: Mr. Edward Villere Papin, of the Archdiocese of St. Louis, made Privy Chamberlain of Cape and Sword, supernumerary.

3 January, 1916: Right Rev. Thomas Dunn, Canon of the Metropolitan Church of Westminster, elected Bishop of Nottingham, England.

11 January: Mr. George Elias Amyot, member of the Legislative Council of Quebec, and Mr. Nemeze Garneau, of the same Council, made commanders of the Order of St. Gregory the Great (civil class).

11 January: Mr. Nicolas Joshua Pinault, of the Archdiocese of Quebec, made commander of the Order of St. Gregory the Great (military class).

28 January: The Right Rev. John G. Shaw, Bishop of San Antonio, made Assistant at the Pontifical Throne.

29 January: The Right Rev. John Jeremiah Lawler, Titular Bishop of Hermopolis and Auxiliary to the Most Rev. Archbishop of St. Paul, elected Bishop of Lead.

29 January: The Right Rev. Bernard Hackett, Superior of the Redemptorist House at Limerick, elected Bishop of Waterford and Lismore.

31 January: The Right Rev. Edward Mulhern, parish priest of Innismacsaint in the Diocese of Clogher, elected Bishop of Dromore.

1 February: Dr. Fritz Holm, of New York City, made Commander of the Order of St. Sylvester.

3 February: The Right Rev. Francis Xav. Cloutier, Bishop of Three Rivers, Canada, made Assistant at the Pontifical Throne.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF HOLY OFFICE: 1. answers two questions concerning the faculties of bishops for the reconciliation of heretics and apostates; 2. gives wider extension to certain privileges and faculties, having to do with indulgences, during the European war.

S. CONGREGATION OF CONSISTORY: 1. raises the Vicariate Apostolic of Temiskaming, of the Province of Ottawa, Canada, to the rank of a diocese, to be known as *Haileybury*; 2. divides the territory of Pouso Alegre in Brazil into two parts —the southern side to remain the Diocese of Pouso Alegre and the northern part to form the new Diocese of *Guaxupé*; for the present the new diocese shall be a suffragan of the Archdiocese of Marianna.

S. CONGREGATION OF DISCIPLINE OF THE SACRAMENTS: 1. decides what course is to be followed in a marriage case where the pastor is forbidden by the civil law to assist at the marriage until after the secular ceremony has been performed; 2. discusses the lawfulness of a marriage in which questions of domicile enter.

S. CONGREGATION OF RITES: 1. decrees that, in default of olive oil, the Ordinary may permit the use of other oils (preferably vegetable oils), or beeswax, or even electric light, in the sanctuary lamp; 2. determines the number of priests that are necessary, in view of the scarcity of clerics during the great war, for the ceremony of the blessing and consecration of the Holy Oils; 3. answers two doubts regarding the solemn observance of certain feasts.

ROMAN CURIA officially announces recent pontifical appointments.

A TALE OF "PURE WAX" CANDLES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Believing that a recital of my experience in an endeavor to keep a pure wax candle for the altar may awaken some of

the readers of THE ECCLESIASTICAL REVIEW to the need of looking beyond the guarantee of the church goods dealer, it is herewith appended for publication if you deem the matter of sufficient importance. A few words of explanation, with extracts from a series of letters from dealer, chemist, and candle manufacturer, tell the story complete. If the story "points a moral" for the altar candle, why not also for the altar wine?

Many years ago I adopted for the altar a brand of candle, feeling reasonably assured that it was pure beeswax, or as nearly pure as could be procured. For several years I had bought this candle from the same church goods dealer. Last fall, enclosing the bill previously received, I wrote to this house, asking if the preceding order could be duplicated, and calling attention to the brand required. The dealer wrote:

> We thank you kindly for your favor of the 4th inst. and are forwarding pure wax candles. . . . We do not carry ——— brand of wax candles but do carry the ——— brand, which is identical. We purchase all our candles from the ——— Co. This firm is a subsidiary firm of the ——— Co., and is considered their Western distributing point.
>
> All pure candles are 99 and a fraction per cent pure. It is absolutely necessary to have them of this percentage, otherwise they would conflict with very strict government regulations. The pure wax candle is the only candle that is not adulterated, and our ——— brand is made from the same vats that the ——— candles are, and also made by the same firm; however, they are under a different name.
>
> All our candles have our own brand and naturally our own label brands which were selected by our Mr. ———. You may rest assured therefore that the candles received from us are absolutely pure and are guaranteed as such.

It was too late to insist further on the ——— brand, since the box was on the way. "Pure wax" did not seem to me definite enough; so I immediately wrote to say that "the candles would be accepted only upon the condition that they were guaranteed *pure beeswax*, and the privilege to have their purity tested by a chemical analysis was reserved". Here is the reply:

In response to your favor of the 9th inst. regarding pure wax candles: Wish to state that we hereby certify and guarantee that the candles we are selling under the brand of ——— contain 99 and a fraction pure beeswax. We will also be glad to have you have any competent chemist make analysis of the candles, and we know full well that our statement will be confirmed. We absolutely guarantee the candles under these conditions, to be as represented. You may therefore have them examined, and in case they should not be as represented, we will make good any trouble and expense which you incur. Our candles have been tested and analyzed by expert chemists heretofore and found to be as represented.

We hope you will accept the candles on these conditions.

Reassured by this unequivocal guarantee, I accepted the candles; but observing that they differed in appearance from my ——— candle, I determined to remove any lingering doubt by having a sample of both brands analyzed.

After some correspondence with state officials, the chemist was located. He was recommended as "Professor of Chemistry in a University" and "For Fifteen Years State Chemist". Samples of both brands were labeled and sent to the laboratory. Here is the chemist's report:

We find that the Sample 1 (the brand I had just received) has approximately 60 per cent beeswax and 40 per cent paraffine or ceresine. There is no rosin present, and there is approximately then about two-thirds beeswax and one-third paraffine in this sample. No. 2 (my former brand) is almost entirely beeswax, or at least 96 per cent beeswax. Therefore it is our opinion that this is a comparatively pure product.

The chemist's report elicited from the dealer the following:

It is with much regret we learn that our ——— candle has given such a poor showing in your analysis. However, we understand that chemists vary greatly in their judgment and opinion as to the quality of wax in pure wax candles. We have been informed upon what we consider reliable authority, that if one candle is divided into three parts and each part given to a different chemist, we will say in a different State, the report of the analysis from the various chemists will vary from 50 to 75 per cent. It is claimed that a certain portion of the candle which is considered virgin wax, loses its identity entirely in the chemists' analysis. This being the case makes it thoroughly impossible to analyze pure wax candles.

We are writing to the ——— Co. to-day and enclosing your letter, as we wish to go to the bottom of this affair and ascertain the real condition of the matter.

We have always been under the impression that the candle known as the ——— candle, purchased from the ——— Co., and our candle which we purchase from the ——— Co. were made in the same vat and were one and the same candle. The ——— Co. is a subsidiary of the ——— Co., simply having a different name and being Western distributors. It has always been our impression, and we were led to believe that the quality of the candles was one and the same.

When we hear from the ——— Co., we will forward to you their reply, as we have been absolutely honest in the matter and were always of the opinion that we were getting the very best of pure wax candles at all times.

A few weeks later came a letter from the dealer as follows:

We have finally received letter from the ——— Co. pertaining to the question of pure wax candles. We have been laboring under a misapprehension for some time, regarding our quality of —— brand wax candles. We were always under the impression they were absolutely pure, and we always purchased this grade. This is the first intimation that we have had that our ——— brand candles are not absolutely pure.

We are enclosing a letter received from the ——— Co., in which they explain the situation quite thoroughly; therefore in the future when you order pure wax candles we will send you the ——— brand.

Follows the letter from the ——— Co. to the dealer:

Your letter of several weeks ago enclosing a letter from Rev. Griffin, of Salix, Iowa, has been held awaiting the writer's return from a trip, for a reply.

First of all let us state that it is an absolute impossibility to correctly analyze adulterated beeswax. We have made many attempts with some of the leading chemists of the United States, and we never have found two of them to show the same result. This demonstrates very clearly that it is next to impossible to accurately analyze beeswax candles.

In your letter you state that you are surprised the ——— brand are not absolutely pure beeswax. Now, my dear Mr. ———, the writer, who has been with this company for twenty years, never has sold the ——— candles as an absolutely pure beeswax candle. If some of our salesmen, which undoubtedly was the case, told you that

it was pure, he did so against our instructions; and the man who made this statement to you, we are glad to say, is no longer with the company for just such reasons.

Our ——— candle is as pure as we can make it and make it burn properly. The chemist who analyzed this and said it contained 60 per cent beeswax did not get the correct amount. Another chemist analyzing it might show it contained 80 per cent, and still another might show it contained 30 per cent. It is for this reason that we never, under any consideration, name a percentage, as we have only our word for what the candle contains.

The chemist is also, in our estimation, wrong on his analysis of the other candle; for we believe, and firmly so, that this is an absolutely pure beeswax candle, and it is the only pure beeswax candle manufactured in the United States. The manufacturer of that candle, however, does not claim anything for its burning qualities, and merely claims it to be an absolutely pure beeswax candle, and we firmly believe that it is.

The writer many years ago was connected with that firm, and at that time that was their one point on which they stood firm, and we believe that they do to-day.

A copy of the manufacturer's letter was sent to the chemist, to obtain his opinion upon the statement of the impossibility of a correct analysis of adulterated beeswax. Here is what the chemist has to say:

Relative to a statement or answer to your questions, will state that the manufacturers are in error when they state that it is absolutely impossible to correctly analyze adulterated beeswax. I presume it might be impossible absolutely correctly to analyze it down to the fraction of a per cent, and no analyst would attempt to do so. What we do is to make statement as to the approximate composition of the beeswax when adulterated with other wax, and this was the report sent to you. It can certainly be determined within, probably 5 per cent or 8 per cent of the correct proportion, which is sufficiently correct for most commercial purposes.

It is generally true that manufacturers like to hide behind such statements. Of course, where the product is very difficult to analyze, and it cannot be determined with accuracy, say five or eight per cent, then, of course, chemists would not all get the same result; but this small amount of variation on a product of this kind is not material. But the statement that the manufacturers make would indicate that it is a very serious thing because they did not all get

exactly the same results, and this approximately all reputable analysts will obtain.

Here ends the dealer's, chemist's, and manufacturer's tale of two candles.

J. A. GRIFFIN.

Salix, Iowa.

THE ALTAR BELL.

Qu. I understand that the use of altar chimes instead of a bell is forbidden. Wapelhorst says (new ed., p. 19) that the use of gongs is not proper, and cites a decree of 10 September, 1898. Is not the altar chime a gong rather than a bell? I should like to have your opinion on the matter, as we have had one of the chimes in our college chapel and some of us objected to it on the grounds that I have stated. A TEACHER OF LITURGY.

Resp. We hesitate to appear to teach a teacher of liturgy, preferring to lay before our readers, as he perhaps wishes us to do, what the authorities say on the point. The liturgical literature refers ordinarily to *campanula* or *tintinnabulum,* and in Rome, at least, the diminutive is real as well as philological, although in some European countries a rather loud hand bell is sometimes used. The phrase which Wapelhorst in a footnote translates "gong" is "cymbalum Indorum Orientalium", and in the decree which he cites the instrument is described as follows: "Nonnullae ecclesiae novissime coeperunt adhibere quoddam cimbalum dictum Indorum Orientalium, quod est ad modum magni catini semipendentis ab hasta lignea, et percussum ab Acolytho, sonum elicit" (Decree n. 4000). In our opinion this describes a gong and not a chime. The word *gong* is, our dictionary informs us, a Malayan word, and means, "An instrument first used in the East, made of an alloy of copper and tin, shaped like a disc with upturned rim, and producing, when struck, a harsh and resounding tone". While a *chime* is, "A set of bells musically tuned . . . as the set of hand bells used in the Roman Catholic service." The Latin word *cymbalum* seems to be generic, and to apply to both gong and chime. Still, *cymbalum Indorum Orientalium* is manifestly specific, and the decree which applies to it may not, even by parity of reason, be extended to chimes.

A PRIEST'S FACULTIES.

Qu. Can a priest, with ordinary faculties, bless the medal of St. Benedict? Can he enroll in all scapulars? Can he give the Crozier Indulgence?

Resp. As a general rule these powers are not included in the faculties ordinarily given to priests. Special faculties to bless the medal of St. Benedict emanate from the Right Rev. Abbot of St. Paul's in Rome and from those to whom he has delegated the power to grant them. Again, it is a general principle that no priest can enroll in the scapulars unless he have faculties from the Superior General of the Order or Congregation to which the scapular belongs or from some one who has received the power to subdelegate those faculties. The Crozier Indulgence, attached to the recitation of the *Pater* and *Ave* in the Rosary, was until recently reserved to the Crozier Fathers or *Crucigeri*. In 1906, however, the Holy Father granted to the S. Congregation of Indulgences and Relics the power of granting this faculty to any individual priest who applies for it in due form with the approbation of the Ordinary of the place where it is to be used. In 1908 the faculty was granted to all priests who are associated with the work of the Society of the Propagation of the Faith.

IRREMOVABLE RECTORS.

Qu. A statement was made here lately that "Rome has done away with irremovable rectors" and that "a bishop may now appoint any priest to any parish, without examination, concursus, or the observance of the regulations of the Baltimore Council". Is this correct?

Resp. It is not. There is evidently a confused reference to a decree of the S. Consistorial Congregation dated 28 June, 1915, which declares that Ordinaries in the United States have discretionary power to remove or transfer pastors or rectors other than irremovable rectors properly so-called. The regulations of the Baltimore Council and the provisions of the *Maxima cura* (20 August, 1910) in reference to irremovable rectors remain in force.[1]

[1] See REVIEW, Vol. LIII, 1915, pp. 399, 444, 460.

THE OFFICIAL CATHOLIC DIRECTORY.

The new Directory, furnishing complete statistics concerning the present development of missionary activity of the Catholic Church in the United States, has just appeared. It gives evidences of the same care and industry on the part of publisher and editor to which the issues of the last few years have borne witness. The Catholic population of the United States is rated at sixteen and a half million souls, with an increase of one-quarter of a million during the past year.

These figures are based upon the official reports of pastors from the one hundred and eleven organized dioceses in the United States. Although nearly one-half of these dioceses furnish no change in statistics from those of the previous year, and indicate no increase of Catholic population through immigration, birth or conversions, we may assume that in these cases too there has been a normal growth. Only six dioceses report a loss, due to emigration of some of its people, or a division of its territory. The editor, Mr. Meier, whose experience in compiling the statistics for more than a decade gives his figures a definite authority, believes that there are more than one and a half million Catholics of what may be called a floating population.

If we include the non-continental territory of the United States—i. e. the population of the Canal Zone, Guam, American Samoa, the Hawaiian Islands, Porto Rico, and the Philippine Islands, the Catholic population of which may be computed at nearly eight and a half million—we have something like a total of twenty-five million Catholics under the protection of the United States Government.

At the request of Mr. Meier a number of the dioceses (sixty-nine) have furnished a census of converts made during the year 1915. These number for the above localities in all 19,009. Considering that the figures given do not include a number of our largest eastern dioceses, we may justly conclude that, if full returns could be obtained of the effects of annual missions and individual priestly zeal, the number of conversions to the Catholic faith during the past year would in all probability be doubled.

The Directory also lists 10,053 Catholic Churches with resident priests; 5,105 mission churches; eighty-five semi-

naries, with 6,201 students in training for the priesthood; 112 homes for the aged; 210 colleges for boys; 685 academies for girls, and 5,588 parish schools. In these schools there are enrolled 1,497,949 children. The Directory furthermore reports 283 orphan asylums, with 48,089 inmates.

The steady advance made in perfecting the Catholic census, at the hands of P. J. Kenedy & Sons, is an assurance that in the future not only shall we have accurate and reliable reports of Catholic statistics, but also that the Directory will appear earlier in the year than has been possible hitherto.

PROHIBITION OR REGULATED LIQUOR TRAFFIC.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your correspondent, F. V. Frisbie, has taken a large amount of space to state his preference as a convert for Prohibition. He showed a more conciliatory spirit than some of the others on his side who seemed inclined to knock opponents on the head for presuming to exercise the right of free discussion. While I rejoice that he has left the Presbyterian Church to place himself under the safe guidance of the Pope, I am unable to promise approval for his Prohibition policy among the vast majority of Catholics in the State of New York. He must be prepared to bear patiently the frailties (?) of the brethren who prefer a regulation of the liquor traffic by high license and other necessary restrictions.

I have before me the constitution and rules of the Catholic Total Abstinence League of the Cross approved by Cardinal Manning on 17 March, 1888. Not one word in this handbook favors Prohibition. It has for its purpose to unite Catholics in a holy warfare against intemperance, and contains the following statement: "The League of the Cross does not declare the temperate use of beer, wine or spirits to be unlawful. The use, however, of these intoxicating drinks often leads to sin; and their abuse is one of the chief causes of the sin and misery in Great Britain and Ireland, and in other countries." When F. V. Frisbie claimed Cardinal Manning as a Prohibitionist he should have given the proof. He also claims Archbishop Ireland among the few "Catholic names that stand for Prohibition". No proof is given for the assertion. Let Arch-

bishop Ireland speak for himself: "Certainly temperance workers must be practical in the means which they propose. We cannot lose time in dreaming about measures which present public opinion will not allow us to enforce. Our principles of action should be always philosophically and socially correct. In dealing with the alcohol question it is of no purpose to say that the use of alcohol is always wrong, or that the selling of alcohol for drink is, also, intrinsically wrong. The propositions are not true. . . . The first work at all times must be to appeal to the intelligence and moral nature of men. Legislation by itself will be idle speech. It has its purpose: it removes and lessens temptations; it assists and strengthens moral sentiment; but alone it neither creates, nor takes the place of virtue. So far, in America, I imagine, public opinion is not prepared for Prohibition; nor have we with sufficient loyalty tried other less radical measures, to be justified in invoking the forlorn hope—absolute prohibition. What is at once practicable, and would be most serviceable in diminishing the evils of intemperance, is to demand of liquor sellers high-license fees."

The above declaration is taken from the lecture given by Archbishop Ireland in Chicago, 17 January, 1883. He repeated it at a later date when he spoke at meetings organized by Catholics to favor the high-license movement in New York State. After a long struggle the friends of temperance of all denominations, total abstainers, and moderate drinkers, had the gratification of seeing their efforts crowned with success. At the present time in New York State the license fee ranges from $1,800 in cities of the first class to $500 in smaller places. The holder of the license is bound by many salutary restrictions. He may not sell liquor to minors under eighteen years of age, nor to any intoxicated person, habitual drunkard, inmate of a poorhouse, jail or reformatory. Women and minors under the age of eighteen are forbidden to sell or serve any liquor, and it is a violation of the law to permit any one to whom liquor shall not be sold, to remain in a barroom. Boisterous conduct and gambling are forbidden. No license can be given within two hundred feet of a church or school.

Under the circumstances our duty as Catholic citizens is to aid the strict enforcement of existing law. We are not dis-

posed to shut our eyes to the stubborn fact that state-wide prohibition has been rejected after about fifty years of trial in Maine and Vermont. The Anti-Saloon League cannot explain, or will not, the reason for the failure.

NEW YORK CITIZEN.

HOW TO MAKE YOUR OWN ALTAR WINE.

To the Editor, THE ECCLESIASTICAL REVIEW.

1. Select a good ripe quality of grapes (the unripe and affected berries must be picked off, so as to leave only the good and ripe on the bunch).

2. Press or mash these mature grapes. I use a smooth board three feet long and about twenty inches wide, on which the grapes are placed and mashed gently, so that no grape seeds are crushed.

3. Press the juice immediately into a clean vessel, preferably a glass jug. Fill the same about seven-eighths full, so as to leave room for the expansion caused by fermentation. Leave the cork or bung off the vessel for about three weeks; and keep the grape juice thus open in a cool place (in the cellar or on the north side of the house).

4. When the fermentation has taken place, cork or bung up the vessel and put it in a dry cellar (wines dislike moldiness), and keep it there for from three to five months. Then draw off the wine with a syphon-hose into a clean vessel. The wine will be good for use, though a bit young; it will improve with age.

I have made wine this way many times, and never failed to get good results. Try the experiment in a glass gallon jug; watch the skimming after fermentation sink through the clear juice to the bottom, allowing the pure wine to be drawn off on top. I forward a sample to the Editor to let him judge of its palatability. It is pure Concord grape wine.

JOHN HASKAMP.

St. James, Indiana.

The editor thinks Father Haskamp's wine right good for altar use. EDITOR.

ADMINISTERING HOLY COMMUNION TO SISTERS.

Qu. The ECCLESIASTICAL REVIEW, in a recent issue, states that it is lawful to administer Holy Communion to Sisters kneeling at the middle of the altar rail before going to the Epistle side to begin the distribution to the rest of the faithful. It says, as a warrant for its

statement, that "there are decrees referring to the Communion of cloistered nuns at the grille which imply that they should be communicated before others who may happen to be at the altar rail". As it seems to me that we may fairly question the correctness of this position, I would ask the privilege of expressing an opinion on the point. It is very important, surely, that in giving Holy Communion we should be more than ordinarily careful to follow *ad unguem* the rubrical prescriptions of the Church, both because of the intrinsic sacredness of the act, and also because temptations are not always wanting, as experience demonstrates, to follow fads and fancies even in administering the Holy Eucharist, and this especially nowadays when the increased number of communicants, or other reasons, may incline some to resort to time-saving or showy methods of accomplishing this holy action. Needless to say that I do not accuse the REVIEW of a wish to foster unwise freedom of conduct in administering Holy Communion.

In the authentic decrees of the Congregation of Rites I find one, No. 1047, issued on 13 July, 1658, stating that Holy Communion is to be given to one serving a low Mass before it is given to others, even those of a more elevated station, such as nuns might be, and this because of his function in serving Mass. A very late decree, issued 30 January, 1915, tells us that the preference for the one serving Mass established by the earlier decree is not to be understood as permitting the communicating of the one serving, if a laic, before a cleric, nor as sanctioning giving Holy Communion first to a cleric serving Mass, if a cleric in higher orders is to receive Holy Communion. It also rules that priority in receiving Holy Communion is to be maintained in favor of those who, because of liturgical laws, are, either *per se* or *per accidens,* to be regarded as of higher dignity on the occasion, as far at least as communicating goes. The cases in which one not serving the Mass is given preference in receiving Holy Communion are so thoroughly defined by the decree, and seem so restrictive, that I cannot see how they convey any warrant for placing Sisters at the communion rail ahead of the rest of the faithful. A certain writer, of considerable liturgical eminence, has suggested that we might understand as within the limits of those who *per accidens* are of higher position, as far as administration of Holy Communion is concerned, nuns on the day of making their vows. He refers to the Roman Pontifical "De Benedictione Abbatissae et de Consecratione Virginum", as to an indirect ground for his view. This reference is only indirect and not convincing, since neither the blessing of an abbess nor the "consecratio virginum" means just what the profession of a nun means. Even if one could admit the validity of his reasoning it surely would not follow that nuns re-

ceiving at the rail under ordinary conditions could be brought within the scope of the decree referred to, as entitled to receive Holy Communion before the one serving Mass. Furthermore, if we consult the Pontifical, *loco citato,* we may find solid ground for doubting that it means to decide that abbesses or other religious women are to be communicated before the one serving Mass. The Pontifical's text is surely concerned with showing that the abbess blessed or the virgins consecrated go to Holy Communion, and at the hand of the officiating prelate. It says nothing as to whether others communicate or not, hence has nothing to say as to any precedence in communicating on the part of the religious. I am well aware, of course, that the REVIEW did not express any opinion as to giving Holy Communion to Sisters before giving it to the one serving Mass, but I have referred to the decrees touching on the precedence which may or may not be accorded the one serving in order to look at the case of the Sisters from all sides, since they are referred to in one of these decrees, and also because I think that if it were conceded that they might receive first at the rail, those might easily be found who would communicate them ahead of the one serving Mass. The only other decrees that have been issued by the Congregation of Rites referring to giving Holy Communion to nuns, as related to other communicants, are found in the authentic collection of the Congregation under No. 3764 ad XIV and 3800. Doubtless it is to these that the REVIEW in the case considered refers. In decree 3764 it is stated that if Holy Communion be given immediately before or after Mass, or entirely outside Mass, to nuns whose rail or grille is back of or at the side of the altar, the priest is to place the pyx on the rail at which they are to receive (a corporal being, of course, supposed to be placed under the pyx), say there the Misereatur, Indulgentiam and Ecce Agnus Dei, and then give Holy Communion. Decree 3800 is an official declaration of the meaning of decree 3764, and says that this latter decree refers exclusively to the case in which nuns only, at their rail or grille back of or at some distance away from the altar, are to receive Holy Communion, and also says that decree 3764 must be understood only (as indeed its text shows) of Holy Communion given outside Mass. It finally states that whenever nuns under any other circumstances are to receive Holy Communion (either alone or with others of the faithful) the priest must follow the usual mode of procedure laid down in the Roman Ritual, the prayers and sacred rites taking place at the altar in the customary way. But the Ritual, on its part, states distinctly that the priest begins to give Holy Communion "ab iis qui sunt ad partem epistolae". It is in accord with the Missal which tells us to go "ad eorum (communicantium) dexteram, hoc est, ad latus epistolae",

no word telling us we may do otherwise. Since these decrees 3764 ad XIV and 3800, on their own authority, apply exclusively to the case in which nuns only and outside Mass go to Holy Communion, and since these decrees entirely confine themselves to saying that, in such a case, the Misereatur, etc., under certain conditions, is said at the grille, I do not see how we can get from them any ground for violating the plain statements of the rubric whether found in the Ritual or Missal. Even supposing a priest felt inclined to go first to the grille of nuns when he might have occasion to communicate them and the rest of the faithful, it would not follow that he might always do so, nor that, when nuns or Sisters not cloistered are kneeling at the middle of the general rail, the officiant might go first to them, instead of "ad partem (vel) latus epistolae".

SACERDOS X.

Resp. Our correspondent is correct in his surmise that we had in mind decrees nn. 3764 and 3800 when we said:[1] "There are decrees referring to the Communion of cloistered nuns at the grille which imply that they may be communicated before others who happen to be at the altar rail." It is true that, as Sacerdos X points out, these decrees refer to Communion *extra missam*. But our original inquirer did not state whether he meant *intra missam* or *extra missam*. The point we wish to make now is that Sacerdos X makes decree n. 3800 say too much. The decree bears on the case in which the grille is behind the altar; when Communion is given *extra missam* the celebrant is allowed to go to the grille and there recite the prayers. *Intra missam,* he is obliged to stay at the altar and recite the prayers at the usual place. This, and this alone, it seems to us, is the meaning of the phrase: "in aliis vero quibuscumque casibus servetur Rituale Romanum", as is clear from the words immediately following: "et omnes praescripti Ritus et Orationes semper ab Altari persolvantur". The decree does not say that in all other cases, namely *intra missam,* the priest should begin *ad latus epistolae,* although that is the general rubric. We repeat that there is no explicit authorization for giving Holy Communion first to the Sisters in the centre of the altar rail and then to the laity *ad latus epistolae,* except a custom which we ventured to describe as laudable.

[1] REVIEW, October, 1915, p. 464.

THEFT OF AN AUTOMOBILE.

Qu. Thomas, Richardus et Henricus, cum quodam vespere vacantem viderent currum automobilem, quem bene norant ad Augustinum pertinere, sic, impulsi lascivia, secum loquebantur: "Agite amici; ne stet hic currus otiosus sine auriga aut viatoribus! Illum usurpemus nos, post paululum Augustino reddituri incolumem." Currum propere ascendunt abeuntque rotis citatis.

Prope mediam fugam, Henricus, qui eo usque gubernarat rotam, domum petiturus descendit, iter persequentibus aliis.

Hi vero, cum artem regendi talem machinam parum omnino cognoscerent, non obstare potuerunt, quin haec in aliam, magna cum violentia, offenderet. Thomas occiditur; aufugit Richardus. Augustinus autem, uti prompte Henrico innotescit, vix misellae suae machinae quidquam reciperat praeter disjuncta ac lacerata membra.

Quid praescribendum, si contingat te accipere confessionem aut Richardi aut etiam Henrici?

Resp. This is a case involving the principles of restitution for damage. In order that any of the three culprits should become liable to such an obligation on purely moral grounds, three conditions must be verified: there must be violation of a strict right; the action in question must be the efficacious cause of the injury; and the perpetrators must be formally, or "theologically", culpable. The first two conditions are evidently realized; for alien property was destroyed by the inefficient handling of the automobile. The third condition is wanting, inasmuch as it is quite unlikely that the youths deliberately intended to destroy the car that they were driving. Hence, Richard and Thomas are not "theologically culpable", nor is either of them bound to restitution merely from the fact that he caused a disastrous collision.

However, they are both "juridically culpable", hence, Richard is obliged in justice to make restitution as soon as damages are awarded against him by a civil court. Henry is likewise under this obligation if the court includes him in the decision for damages. Moreover, they are obliged in *charity* to make restitution before the matter is taken into court, and as soon as this is demanded by the owner, if it is certain that the judicial decision will go against them.

So much for the action which caused the destruction of the automobile, and the moral implications of civilly assessed

damages. What about the obligation arising from the original unjust act of taking possession of the car? Evidently this act was not in itself an efficacious cause of the damage; for the culprits might have driven the automobile in such a way as to return it uninjured. Men are responsible for the direct and necessary effects of their evil actions, but not for the remote and unnecessary consequences, except in so far as the latter are foreseen, and culpably willed. According to Lehmkuhl, persons who commit an action forbidden by law are subject to the obligation of restitution, unless they take sufficient precautions to obviate the possible ensuing injury.[1] In the case before us it is clear that Richard and Thomas neglected all reasonable precautions by the very fact that they undertook to drive the car "cum artem regendi talem machinam parum omnino cognoscerent". Whether Henry was a reasonably skilful driver, and exercised proper vigilance, does not appear from the statement of the case. If he complied with these conditions, his obligation of restitution would be inferior to that of Richard, and dependent entirely on the fact that he participated in a joint action which included the attempt of incompetent persons to drive an automobile. Henry cannot escape this joint responsibility unless he was either unaware of the incompetence of his companions, or endeavored to dissuade them from continuing the "joy ride".

Another way of considering the question is from the viewpoint of antecedent doubt.[2] So long as a person is doubtful whether a contemplated action will lead to damage to another, he is obliged to refrain from acting; otherwise he is bound to restitution. If he persists in the action, he is theologically culpable, since a person is always morally guilty of an offence whose morality seems to him doubtful. Therefore, if any of the culprits experienced serious doubt concerning the safe operation of the automobile, he is for that reason under obligation to make restitution. In the words of Tanquerey: "Ab actione probabiliter nociva abstinere debet; justitia enim vetat ne etiam probabile damnum alteri inferatur."

Both of the preceding decisions turn on the forecast of probable damage by the culprits when they took possession of the

[1] *Theologia Moralis*, I, 979.

[2] Cf. Tanquerey, *De Justitia*, no. 485.

car. But the question arises concerning the clearness and deliberateness of that forecast, and therefore the degree of the obligation to make restitution. If the youths adverted fully to the probability of damage, they are bound to reparation under pain of mortal sin. If their advertence was slight, passing, and confused (which is not at all unlikely), then their obligation is not grave, since there was not sufficient reflection. In the view of some theologians, including de Lugo, they are not bound even *sub levi* to make good grave loss, since that would imply a want of proportion between the degree of the guilt and the degree of the penalty. However, some theologians hold that restitution must be made in proportion to the degree of the fault, which would mean in this case (assuming that the youths did not advert fully to the probability of damage) payment for some part of the loss.

To sum up. If Augustine demands indemnity from Richard, and if he could and would obtain it through a judicial action, Richard is bound in charity to prevent the expense involved in a court process, and make restitution forthwith. If the matter is taken into court and decided against Richard, his obligation of restitution falls under the head of justice. If the civil law holds Henry equally responsible, he is under the same obligations of charity and justice as Richard; if the law holds them jointly responsible, each is morally liable for the whole loss. If Augustine demands compensation from the culprits, but indicates no intention of bringing the matter into court, their obligation of restitution must be referred back to their state of mind when they took possession of the car. Richard and Thomas must have given some thought to the probability that their unacquaintance with driving would result in injury of some kind; hence they are liable to restitution in proportion to the degree of this advertence. Henry is likewise jointly liable in so far as he adverted to the probably disastrous consequences of turning the car over to his incompetent companions.

The foregoing solution is hypothetical in many of its elements for the simple reason that the case as stated by its proposer gives only the bare surface facts, telling us nothing about the mental attitude of the culprits. We cannot say more definitely what we should prescribe in case they came to us for

confession; for we should have to await their statement of the desiderated facts. X. Y. Z.

PRAYERS AFTER MASS.

Qu. Kindly inform us whether the saying of special prayers, such as a novena to St. Joseph, after Low Mass frees the celebrant from the obligation of saying the usual three *Hail Marys,* etc.

Resp. By a decree of 10 June, 1913, the S. Congregation of Rites decided that the usual prayers after Mass may be omitted "if the Mass be immediately and duly followed by any sacred function or pious exercise, and the celebrant does not retire from the altar".

MAY THE MARRIAGE BE REVALIDATED?

Qu. May I ask your opinion on this case:

1. Anna has never been baptized. In 1912 she married a baptized Protestant. Having received the necessary religious instruction she now wishes to become a Catholic. Her husband, however, refuses to renew his consent to their marriage before a priest and refuses also to make the usual promises *quoad prolem.* After Anna is baptized, can the bishop validate her marriage in virtue of his faculties I and T, by conceding a *sanatio in radice,* or is he obliged to apply to the Holy See for this purpose?

2. Supposing Anna's marriage had taken place before Easter of 1908, in a place where the decree *Tametsi* was never in force, could the bishop validate it by using his faculties I and T to grant a *sanatio in radice?*

3. What could the bishop do if the husband was willing to renew his consent *coram sacerdote,* but obstinately refused to make the promises *quoad prolem?* Could he in this event grant a *sanatio in radice,* using his faculties I and T, or must he specially apply to Rome for a revalidation?

Resp. 1. The marriage which occurred in 1912 was invalid on account of the diriment impediment "disparitatis cultus". After Anna has been baptized, supposing the decree *Tametsi* to be in force in the locality, there would be two impediments —the diriment impediment of clandestinity and the impedient impediment "mixtae religionis". In virtue of the faculties in Formula T, the bishop may grant a "sanatio in radice",

but only "quando comperitur adfuisse impedimentum dirimens super quo, ex Apostolicae Sedis indulto, dispensare ipse possit". Now, neither in Formula I nor in Formula T has the bishop the faculty of granting a dispensation from the impediment of clandestinity. There are two ways, therefore, in which the marriage may be revalidated.

(a) A "sanatio in radice" may be obtained from the Apostolic Delegate, who can grant a dispensation from the impediment of clandestinity.

(b) Recourse may be had to the Holy See for the faculty of dispensing from the impediment of clandestinity, and the faculty "cumulandi". Indeed, this would be the simpler and easier way, namely, to send the whole case to Rome.

2. In the second case a distinction should be made. If Anna was baptized, it would be a case for a "sanatio in radice", because the impediment originally existing would be "mixtae religionis". But if Anna was not baptized, the impediment was diriment, the marriage was invalid, and the bishop at the present time would have to grant a dispensation both from the impediment "disparitatis cultus" and from clandestinity. The reason for this is that the validity of the marriage begins *hic et nunc,* although the effects of the validity begin "per fictionem juris, ex tunc". In this alternative, therefore, we should say, as in the solution of the first case, that recourse should be had to the Holy See.

3. The difficulty in this case is evident. The bishop cannot grant the dispensation from the impediment "disparitatis cultus" or "mixtae religionis" if the Protestant party refuse to make the requisite promises, because the promises are a *conditio sine qua non* for the validity of the dispensation.

PARENTAL RESTRAINT OF ADULT DAUGHTERS.

Qu. Mary, who is just twenty years old, earnestly desires to receive instruction in the Catholic religion. Her parents object decidedly to her design, because they themselves do not approve of the Catholic religion and because they think their daughter is swayed more by a Catholic young lady friend than by an honest desire to do God's will. The parents ask Mary to give up attending the Catholic Church and the study of Catholic books for one year. If, at the end of this period, she is still desirous of taking instructions, she may

do so. What is the priest to advise in this case? Should he tell Mary that under the circumstances she had better obey her parents' wishes and let the matter rest for a year, or should he advise her to go on with the instructions?

In a matter so important, at what age can a child be considered no longer under any parental restraint but perfectly independent and free to follow his or her own conscience?

Resp. Here the important consideration is not whether the person under instruction is legally old enough to be free from parental restraint, for she certainly is, but whether, in the circumstances, there is danger that, if she disobey her parents, continue to receive instructions and enter the Church against their consent, they may not afterward endanger her perseverance in the faith. We should say that the prudent pastor would weigh such matters as the girl's strength of will, the probability of the parents' keeping their agreement after the year had elapsed, and many other matters which do not, naturally, appear in the statement of the case.[1]

ATTENDING SCHOOL ON HOLIDAYS OF OBLIGATION.

Qu. Would you please give your valued opinion on the following and oblige?

I am the pastor of a country parish. There is no parochial school here. The public school is about 500 feet distant from the church. There are about ninety pupils attending the school, boys and girls. Sixty per cent of the scholars are Catholics. The senior teacher is a Catholic.

Now, I have always maintained that Catholic children should not attend school on holidays of obligation. Such a practice, in my opinion, is altogether alien to the spirit of the Church. In support of my opinion, I have shown that there are millions and millions of children throughout the world attending Catholic schools, and that in none of these schools are sessions held on holidays of obligation. I have also shown, according to the 1915 *Catholic Directory* that there are almost 1,500,000 Catholic children attending Catholic schools in the United States, and that none of these children attends school on holidays of obligation. Not long ago, I spoke to some of the parents about the matter. The invariable reply was that, if they did not send their children to school on those days, the children

[1] See REVIEW, March, 1916, p. 341.

would lose "so much study". To me this argument is a very weak one, for to my own personal knowledge these same children absent themselves from school for the most trivial reason—rain, snow, bad roads, sun too strong, etc.; also I know from personal experience, that these same children attend all the funerals and weddings held in the church here. Surely a boy or girl will not lose more study by attending Mass on holidays of obligation than by attending weddings and funerals.

The majority of the children do attend Mass before going to school on these days.

I have tried to give you a very fair statement of the case. I have spoken to many of my confrères about the matter. Up to the present, I have not found one to agree with me. They maintain that if a child attends Mass on a holiday of obligation, no one can censure the parents for sending the child to school on these days. I am of a different opinion. I hold that Catholic children should not attend public schools, even when there is no parochial school, on holidays of obligation, although the child attends Mass before going to school. What does the ECCLESIASTICAL REVIEW think?

Resp. No general rule can be laid down in this matter. As we pointed out in reference to the question of refraining from work on holidays of obligation, the number of such days, apart from those which are at the same time public holidays, is very small. "So much study" would, therefore, not amount to a great deal. It is well known that Jewish children either will not attend school on the Hebrew holidays or will not do their usual tasks when these are contrary to "the law". And they are not in any way disciplined or molested on that account. On the other hand, we are not the judges of local conditions, which, of course, have much weight in the matter.

ARE THE LAWS CONCERNING CHURCH MUSIC BINDING IN CONSCIENCE?

Qu. Ten years have elapsed since the promulgation of the famous Motu proprio regarding ecclesiastical music. There is no question about the possibility of introducing the much-needed reform even in the smallest parish, with the help of Tozer's "Proprium", provided the plain-chant setting is above the range of the average choir. There is a sufficient number of Masses published, breathing the true ecclesiastical spirit. Why then must we witness such fla-

grant violations of all the laws laid down by that memorable document? At a recent dedication of a church I heard the following musical program: The "Mass" suggested very vividly the melodies of the opera house and the motion picture show; no attempt was made to sing the "Proprium"; after the Gospel a "Veni Creator" was rendered taking nearly half as much time as the sermon that followed; and, last but not least, one of the fashionable ladies of the parish sang at the Offertory the scandalously famous "Ave Maria" from the *Cavaleria Rusticana,* in Italian. The clergy congratulated the directress and the organist of the choir and pronounced the music fine, grand, sublime. After this performance in a city in presence of the Ordinary, I felt more lenient toward a dear friend of mine in a country parish who allows his people to sing Bohemian songs during "High Mass" because "they like it better than the Latin singing". What I would like to know is, Are the rules of the Motu Proprio binding in conscience, like other rules from Rome, or not? INQUIRER.

Resp. "Inquirer" could, we think, answer his own query. We publish it as a protest against conditions which we believe are exceptional, and merely add that he is perfectly correct when he affirms that "there is a sufficient number of Masses published, breathing the true ecclesiastical spirit".

HOLY THURSDAY SERVICE.

Qu. On different occasions, several of the clergy have discussed the point whether or not it is lawful for the pastor of a small country parish to say a low Mass on Holy Thursday without the Ordinary's special permission. The reason why he cannot have a High Mass is because he cannot get a choir, or because the choir is not able to sing the Mass without organ accompaniment.

Resp. It seems that the reasons given would fully justify the Ordinary in granting permission for the celebration of a Low Mass, and we cannot see why there should be any hesitation about making the request. The decree of the S. Congregation of Rites (n. 2616) bearing on the subject makes it a condition that the permission be requested each year ("petita quotannis venia").

MINISTER ON LAST THREE DAYS OF HOLY WEEK.

Qu. Where there are two or more priests, is the priest who officiates at the services on Holy Thursday bound to be celebrant at the services on Good Friday and Holy Saturday?

Resp. There is no legislation in the matter, and, so far as intrinsic reasons are concerned, there is no consideration that would militate against a change of celebrants. Between the services on Holy Saturday and those of Maundy Thursday there is no more connexion in this regard than there is between the Masses of any other two days of the year. There is, indeed, an apparent connexion between the Mass of the Presanctified on Friday and the Thursday celebration, as the Sacred Host that is consumed on Friday was consecrated on Thursday. However, this is no valid reason for having the same celebrant. The Sacrifice of the Mass on Thursday is completed on that day, and the Mass of the Presanctified may be considered as " a Communion with special reference to the death of our Lord ".

FACULTIES FOR BLESSING BEADS.

Qu. Has the ordinary secular priest the faculty of applying the indulgences to beads by making a single sign of the cross over them, or should he read the prayers that are in the ritual?

Resp. All depends on how his faculties read. The faculty in question is usually granted only to missionary priests. If, however, a secular priest obtains the faculty there is no reason why he should not exercise it validly and licitly.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

A Priest's Working Library.

The present writer has often been asked to make out a list of books on matters Biblical, that would be of service to priests in building up a working library; and the suggestion has been made to him that such a list be published in this department of the REVIEW. What is here subjoined is not meant to be of help to specialists. They are in the current of Biblical study; and need no list to guide them—except, of course, the lists of the various Roman Congregations. We purpose to help the priest who is not a Biblical specialist. Non-Catholic works have an asterisk. Not many German works are listed, as comparatively few priests are familiar with German.

AUTHENTIC DECISIONS.

First place, in Biblical study, must be given to the infallible decisions of the Holy See and to those documents which are issued by the Biblical Commission, the Consistorial Congregation, and the Holy Office. They should be the guiding stars of the exegete; else the Bible is treated as a mere human book. And a mere human book it most emphatically is not. It is a Divine Book, belonging to the Church; and consequently to be cared for by the Church.

The Protestant works contained in the following list are therefore not recommended for their exegetical value, but as helps to the study of the text and the philology of the Bible. The use of these works in exegesis should be safeguarded by corrective reference to the great Catholic commentators, especially the patristic.

Moreover, some Catholic works which we have recommended were written before the establishment of the Biblical Commission. The errors of these Catholic books will be readily seen, if a priest first study the authentic ecclesiastical documents about his subject; and then take up the writers in question.

For the authentic decisions of the Holy See, in matters Biblical, the priest should have:

Acta Apostolicae Sedis, the official bulletin of the Apostolic See.

Enchiridion Symbolorum, Definitionum et Declarationum de Rebus Fidei et Morum, Denzinger-Bannwart. St. Louis: Herder. 12th ed.

Fonck, *Documenta ecclesiastica ad rem Biblicam pertinentia.* Rome: Biblical Institute.

ENCYCLOPEDIAS.

THE CATHOLIC ENCYCLOPEDIA: scholarly, conservative, safe, ample in its treatment of all Biblical questions.

The excellent dictionaries, now being published by Létouzey et Ané, Paris. They are very complete, lengthy in treatment, scholarly, and safe:

DICTIONNAIRE DE LA BIBLE: complete in 5 volumes.

DICTIONNAIRE DE THÉOLOGIE CATHOLIQUE—down to H—4 volumes.

DICTIONNAIRE D'ARCHÉOLOGIE ET DE LITURGIE—down to D—4 volumes.

DICTIONNAIRE D'HISTOIRE ECCLÉSIASTIQUE—vol. 1 not yet complete.

DICTIONNAIRE APOLOGÉTIQUE DE LA FOI CATHOLIQUE. Paris, Beauchesne—down to L; 2 vols. Excellent, not so lengthy as the preceding, almost always safe, thorough.

KIRCHENLEXICON. Freiburg im Br.: Herder. Such as *The Catholic Encyclopedia,* but older.

* HASTING'S DICTIONARY OF THE BIBLE. New York: Scribner's. As conservative as one would expect a Protestant work of this sort to be.

* HASTING'S DICTIONARY OF THE BIBLE—one-volume edition. New York: Scribner's. Perhaps a little more conservative than the former; an excellent handy volume of Biblical information, so long as one be wary of Protestant vagaries.

* HASTING'S DICTIONARY OF RELIGION AND ETHICS. New York: Scribner's. Rather radical and unsafe, though some articles are excellent.

* HASTING'S DICTIONARY OF CHRIST AND THE GOSPELS. New York. Scribner's. 2 vols.

* HASTING'S DICTIONARY OF THE APOSTOLIC CHURCH. New York: Scribner's. 2 vols. All these Hasting's dictionaries must be used with wariness; some of the articles are rationalistic.

* ENCYCLOPAEDIA BIBLICA. New York: Macmillan. Full of good philology, bad logic, and worse theology.

* JEWISH ENCYCLOPAEDIA. New York: Funk & Wagnalls. From the standpoint of Judaism, and generally rationalistic in tendency.

HAGEN, LEXICON BIBLICUM. Paris: Lethielleux. 3 vols. Succinct, scholarly, safe, ample for general use.

HAGEN, REALIA BIBLICA. Paris: Lethielleux. 1 vol. Supplementary to preceding.

CONCORDANCES.

To Vulgate, Peultier, Etienne, Gantois. Paris: Lethielleux.

To N. T. Greek, * Moulton and Geden. New York: Scribner's.

To Septuagint O. T., * Hatch and Redpath. New York: Oxford University Press.

NEW TESTAMENT GRAMMARS.

Viteau, Grec du N. T. Paris: Bouillon.

Beelen, Grammatica Graecitatis N. T. Louvain: Fonteyn.

* Moulton. N. Y.: Scribner's. 3rd ed.

* Blass. N. Y.: Macmillan. 2nd ed.

* Jannaris. N. Y.: Macmillan.

* Burton. Moods and Tenses. Chicago University Press.

* Robertson. New York: Hodder & Stoughton.

TEXTS.

* Hebrew O. T., Kittel. Leipzig: Hinrichs.

* Greek O. T., Swete. New York: Putnam.

* Translation of Septuagint Greek O. T. New York: James Pott & Co.

New Testament, Greek text:

* Nestle. Stuttgart: Württemberg Bibelanstalt.

* Westcott-Hort. New York: Macmillan.

* Von Soden. Göttingen: Vandenhoeck and Ruprecht.

Brandscheid. St. Louis: Herder.

Hetzenauer. New York: Pustet.

Latin Vulgate.

Hetzenauer. New York: Pustet.

Fillion. Paris: Létouzey et Ané.

* Nestle and Brandscheid have N. T. editions with Vulgate on left, Greek on right.

English Translations.

Douai—out of print.

Challoner's Douai, in two editions—New York (Benziger) and Baltimore (Murphy).

Westminster Version. New York: Longmans. A new translation from the Greek of the N. T., in course of publication.

Dictionaries.

Hebrew:

* Gesenius—Oxford Dictionary. Oxford University Press.

Buhl's revision (in German). 16th ed. Leipzig: Vogel.

Analytical Hebrew Dictionary. New York: James Pott & Co. The words are in alphabetical order, not in the order of root-words; this is why the dictionary is of use to those not familiar with Hebrew.

Greek:

Zorell. Paris: Lethielleux.

* Thayer. New York: Harper's.

* Cremer, Biblico-Theological Lexicon of N. T. Greek. New York: Scribner's.

* Moulton and Milligan, The Vocabulary of the N. T. New York: Hodder & Stoughton. Illustrations of N. T. words that occur in the *papyri.*

Introductions and General Works.

Cornely. Paris: Lethielleux. The four volume edition (Latin) gives all that one would wish; it may here and there be supplemented by the one volume Synopsis, as revised by Hagen, 8th ed.

Gigot, Outlines of Jewish History from Abraham to our Lord;
Outlines of New Testament History;
General Introduction to the Study of the Holy Scriptures;
Special Introduction to the Study of the O. T. 2 vols.;

Christ's Teaching concerning Divorce in the N. T.; All, New York: Benziger.
Biblical Lectures. Baltimore: Murphy.

Westminster Library, published by Longmans, New York:
Barry, Tradition of Scripture;
Scannell, Priest's Studies;
Hedley, Holy Eucharist;
Delehaye, Legends of Saints;
Fortescue, The Mass;
Benson, Non-Catholic Denominations;
Burton, The New Psalter;
Barnes, The Early Church.

Breen, Introduction to the Study of Scripture—published by the author.

Maas, Day in the Temple;
Christ in Type and Prophecy—2 vols.:
Life of Christ.

Seisenberger, Practical Handbook for the Study of the Bible. New York: Wagner.

Pope, Catholic Students' Aids to the Bible. New York: Benziger.

Vaughan, Concerning the Bible. New York: Benziger.

Brassac, Introduction to the New Testament. St. Louis: Herder.

Heuser, Chapters of Bible Study. New York: Cathedral Library Association.

Williams, Textual Concordance of the Holy Scriptures. New York: Benziger.

Casey, The Bible and its Interpreter. Philadelphia: McVey.

Isenring, Hermeneutics. Childs, Maryland, published by the author.

COMMENTARIES, ETC.

The great classics are St. Thomas Aquinas, A Lapide, Bellarmin, Maldonado, Piconio, Menochio, the Biblia Magna and Biblia Maxima of De la Haye, the Biblia Sacra of Lucas Brugensis, the Cursus Scripturae Sacrae of Migne, Sainte Bible of Carrière, and Sainte Bible of Drioux. Many of these have been carefully translated into English by Protestants. London: Hodges.

Cursus Scripturae Sacrae—a monumental work of sane, scholarly, textual, and patristic interpretation, by Knabenbauer, Hummelauer, Cornely, and others. Paris: Lethielleux.

Breen, Four volumes of commentary on the Gospel Harmony —pub. by the author.

Maas, St. Matthew. St. Louis: Herder.

MacEvilly, Commentary on the N. T. 6 vols. New York: Benziger.

MacRory, Gospel of John;
Epistles to the Corinthians. New York: Benziger.

Beelen, Romans, and Philippians (Latin). N. Y.: Benziger. Excellent. 2 vols.

Ceulmans, 7 vols. Latin commentaries on N. T. and Psalms. Mechlin: Dessain.

Belser, 7 vols. of Introduction and N. T. commentary (German). St. Louis: Herder.

Psalms:

Fillion, in English, arranged according to new Psalter. St. Louis: Herder.

Van der Heeren. (Latin.) Bruges: Beyaert.

Berry, Pss. 1-50. N. Y.: Benziger.

M'Swiney, good for textual work. N. Y.: Benziger.

Kenrick. Baltimore: Murphy.

Higgins. Benziger.

Eaton. 2 vols. Benziger.

Parables:

Buzy, in French. Paris: Gabalda.

Fonck, in English—easily the best. N. Y.: Pustet.

Mathurin, expository. N. Y.: Benziger.

Rose, Gospels. New York: Longmans. At times inaccurate.

Commentary on Gospels. 4 vols. French. Paris: Bloud.

Vigouroux, La Sainte Bible Polyglotte. Paris: Roger et Chernoviz. 8 vols. of Hebrew and Greek texts, together with LXX, Vulgate and French versions. The notes are few but good.

Fillion. 8 vols. of Vulgate text of whole Bible and French version, with pointed and helpful notes. Paris: Létouzey et Ané.

Crampon. 7 vols. of Vulgate text of Bible, French translation of originals. Notes are very good. An abridged edition in one volume is also extant. Tournai: Desclée.

Leogesellschaft Commentar. Vienna: Mayer. 7 vols. have appeared. An excellent German commentary.

Lagrange, St. Mark and Romans. 2 vols. Paris: Gabalda.

Exegetisches Handbuch zum A. T., edited by Nikel. Münster: Aschendorff. 4 vols. have appeared. They are excellent.

Fouard, Life of Christ and 4 vols. on St. Paul and St. Peter. N. Y.: Longmans.

On the Holy Land:

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WALTER DRUM, S.J.

Woodstock, Maryland.

Criticisms and Notes.

PASTORAL LETTERS, ADDRESSES, AND OTHER WRITINGS of the Right Rev. James A. McFaul, D.D., LL.D., Bishop of Trenton. Edited by the Rev. James J. Powers. Benziger Brothers: New York, Cincinnati, Chicago. 1916. Pp. 403.

The Bishop of Trenton is a typical exponent of the aspirations as well as the characteristics of American Catholicity. He is at once the priest and the citizen. His discourses ring with the note of loyal patriotism, with an intermingling of Irish memories that speak of an inherited love of liberty. But through it all and above it all there is the theme, the *Leit-motive* of religious convictions with the patent aim to inspire love for truth, for a charity that lies deeper than philanthropy or mere altruism or good fellowship, for education, and for all that tends toward healthy life in the family and the commonwealth. There is something in the variety and breadth of outlook on the moral world in these gathered utterances that suggests a likeness to the physical aspects of the diocese over which the Bishop rules. The wooded mountains on the northern border, varied by the fertile slopes of the midland district, present the image of strength, of wise thrift, and of the practical instinct that founds homesteads and makes the industries of man coöperate in the upbuilding of the city of God; while the pine lands on the south line, with their health-giving breath, and the long sweeps of ocean coast sending their fresh breezes across the lands, are symbolical of the salutary spiritual influences of religion, the benefits of which the Bishop knows how to husband and distribute on every side. Whilst some of the addresses bear the form of finished discourses, others are the product of the quickly working brain answering a momentary call with the natural logic of right instinct. Especially thoughful are the Pastorals on the Christian Home and the Christian School; so is the sermon delivered in St. Patrick's Cathedral on the American Newspaper. All through there are the marks of the vigilant eye of the shepherd of souls who realizes the high mission, in our modern world, of the Catholic Church.

THE MECHANISM OF DISCOURSES. By the Rev. Mark Moeslein, C.P. Published by Hansen & Sons, Chicago, Ill. Pp. 220.

SERMON PLANS ON THE SUNDAY EPISTLES. By the Rev. Edmund Carroll, M.R., Crayford. Edited by the Very Rev. W. M. Cunningham, V.F. Second edition of Homiletical Sermon Sketches on the Sunday Epistles. Peter Reilly: Philadelphia. (London: The Kingscote Press.) 1915. Pp. 176.

These two modest volumes have a practical worth for the ecclesiastical student and the preacher. The first is the outcome of a course of instructions for those whose calling is to fit them for public speaking. Preachers who do not confine themselves to merely memorizing other preachers' sermons or addresses, or who can wholly rely on their own inspirations, find as a rule less difficulty in getting suitable material than in making proper disposition of what they have gathered. "An easy familiarity with the methods of masters in the art of discourse structure or of discourse mechanism, enables one to accomplish in hours what otherwise might consume days and even weeks in the doing. This same familiarity adds much to the literary pleasure in listening to commendable public speaking." Father Moeslein has drawn for his models chiefly upon Strambi and Hugh Blair, two masters in their respective fields of analysis and exposition. The student gets a clear notion, not only how to construct his sermon or address, and what to avoid either in the choice of matter or in the manner of expression, but also of the different methods observed in framing an effective discourse, by such models as Bossuet, Lacordaire, Newman, and Segneri.

Father Carroll's sermon sketches furnish an excellent illustration, in at least one field of the preacher's task, of the art of composing a discourse. The Epistles are proverbially difficult to forge into anything like a connected or analytical thought-form, not because they do lack wealth of thought and instruction, but because they were not composed as discourses so much as with a view to convey messages and isolated maxims of conduct, frequently in answer to definite questions, or on a variety of topics that had an accidental rather than a logical connexion in the writer's mind. Nevertheless, our author has managed to weld these thoughts into a didactic whole, producing a series of instructions that imply systematic development and convey the lessons of every-day life in soundly theological form. The outlines are easily filled in by practical reflections or illustrations from the lives of the Saints, the history of the Church, or the daily occurrences about us. An additional advantage is that the book fits the pocket.

LE CANON ROMAIN DE LA MESSE et la Critique Moderne. La Canon Apostolique—La Messe et la Prêtre—L'Art Catholique. Par A. Vigourel, S.S. Paris: P. Lethielleux. Pp. 303.

Père Vigourel presents in a new form an apologetic demonstration of the apostolic origin and character of the Roman liturgy of the Mass. The volume is in fact substantially a vindication of the

researches and conclusions of the learned Benedictine Dom Cagin, who some years ago published his studies of the Antiphonal and the primitive Canon, and whose work was supported by that of Dom Souben of the same Congregation. In his defence of the original form of the Roman liturgy, as plainly foreshadowed by the custom of the earlier Church and rooted in the Hebrew worship, Dom Vigourel does not attempt to rearrange and piece together the parts of the modern Canon in an eclectic fashion, but traces a perfect conformity to apostolic practice in the underlying thought and in the present sequence of that thought analogous to that of the Anaphora. He further connects the rite of the Mass with that of the sacramental Ordination, a theory which has the support not only of appropriateness but of very old traditions as to the action of Christ at the Last Supper. Furthermore, and in harmony with Dom Cagin's theories regarding the hymnal character of the liturgy of the Mass, our author enters into the esthetic or artistic character of the liturgy, and finds the source of Christian art in the primitive form of Christian worship. This study, which occupies a very large part of the volume, is interesting alike from the standpoint of history, liturgy, and Christian art. Here the author discusses the relation of the artist to religion, points out the ideal of the Catholic artist, his models, the sources whence he draws his inspirations and his themes. Following the evolution of Christian art, its connexion with pre-Christian ideals, its application to the language of prayer, the ecclesiastical seasons, the doctrines, festal expressions, and forms of ecclesiastical habit in the Church, we are made to understand the distinction between liturgical and Catholic art.

The volume is in every sense a new and scientific exposition of the central Catholic rite of worship; yet the scientific structure in no wise lessens its practical value and popular character. Incidentally it throws much light on the hierarchical office which groups itself in its various activities round the solemn act of Eucharistic worship.

THE NEW PSALTER OF THE ROMAN BREVIARY. Text and Translation, with succinct Notes. By the Rev. L. C. Fillion, S.S., Consultor of the Biblical Commission. Authorized translation. B. Herder, St. Louis, Mo. 1915. Pp. 534.

Father Fillion's brief and practical commentaries on Sacred Scripture are well known to the clergy, especially of France. The present volume is an adaptation of his exposition of the Psalms and Canticles, following the liturgical grouping of the Roman Breviary. Each day's office, from Sunday to Saturday—that is, the psalms and

canticles of the Canonical Hours—are given in Latin and English (French, in the original) on opposite pages. The translation is that of our English Vulgate. At the foot of the page are explanatory notes, interpreting doubtful passages, and here and there supplying the historical background for a better understanding of the liturgical purpose of the Psalm.

In a brief Introduction the author directs attention to the importance and beauty of the Psalms, their authorship, textual difficulties, and their peculiar use in the liturgy. There is a list of Latin terms such as require special interpretation owing to their peculiar use in the Psalms, which is of considerable help to the habitual reader of the Office. In the paragraph on "Imprecations in the Psalms" it might be added that the so-called maledictions found in some of the Psalms are at times and in parts merely the recital of what the enemies of Israel say, and hence not always the expression of righteous indignation on the part of the psalmist himself.

The volume is published in neat form, and suits excellently the purpose of a handbook which helps one to appreciate the sense and beauty of the Psalms in the Canonical Office.

THE BEAUTY AND TRUTH OF THE CATHOLIC CHURCH. Sermons from the German, adapted and edited by the Rev. Edward Jones. With an Introduction by the Most Rev. John Ireland, D.D., Archbishop of St. Paul. Volumes IV and V. Pp. 394 and 388. St. Louis, Mo.: B. Herder.

A good assortment of sermons is contained in these volumes. The work comprises five volumes in all. They cover the entire range of Catholic doctrine and morals. The last two volumes are in a manner complementary of the three preceding, which treat systematically the commandments and the sacraments of the Church. They embrace ethical topics, such as the Existence of God, the Necessity of Religion, Divine Providence, etc.; also, further developments of subjects which come under the general captions of the Redemption and the Church, Grace, and the Theological Virtues; and finally, moral and devotional topics such as Sanctification of the Sunday, Devotion to the Passion of Christ and to the Saints, together with sermons for special occasions, such as the Dedication of a Hospital, Addresses to Business Men, to Young Men and Young Women, Patriotism, and such like. Whilst the bulk of these volumes comprises the translated work of the Vienna preacher Heinrich von Hurter, whose sermons, as the translator states, are unsurpassed for wealth of matter, and beauty of thought, logically developed in chaste and elegant diction, there are several discourses from other sources,

and parts of sermons by Archbishop Ireland, which the compiler has incorporated and properly adapted to complete his homiletic treasury.

ENGLAND AND THE CATHOLIC CHURCH UNDER QUEEN ELIZABETH. By Arnold Oskar Meyer, Prof. University of Rostock. Authorized translation by the Rev. J. R. McKee, M.A., of the London Oratory. London: Kegan Paul, Trench, Truebner and Co. B. Herder: St. Louis, Mo. 1916. Pp. 555.

Professor Meyer is a German Protestant and professor at the Lutheran State University of Rostock in Mecklenburg. Some years ago he set out to study the history of the religious movement in England at the time of the Stuart reign, with a view of writing a book similar in purpose, it would seem, to that of James Gairdner's studies of the Reformation under Henry VIII, written in a judicial spirit of historical criticism without sectarian preoccupation. Though the reign of James I and the half-century that followed formed the particular period of Mr. Meyer's investigations, it was necessary for the purpose of establishing a proper background to his narrative, to begin with an inquiry into the religious conditions under Elizabeth. The status of Catholics in England between 1558 and 1603 would offer a suitable, if not essential, introduction to the history of the Stuarts down to the Act of Toleration in 1689. Although historians had amply discussed Elizabeth's reign in its various conflicts internal and international, it had not been made clear "how, at what time, and to what extent the Catholic Church lost its footing on English soil", and gave way to Protestantism. Was it the result of force, as is frequently assumed by historians, or was it through a gradual change of public opinion? How, on the other hand, did the scanty remnant of Catholics in England retain its vitality and develop under the pressure of penal law?

A fair answer to these questions involved the careful study of the pertinent documents. The result of the examination brought to light such an amount of hitherto unused material that what our author had intended to serve as a mere introduction grew into a separate volume. The bulk of the evidence came from the Vatican archives. Besides these, Professor Meyer consulted the State archives of Venice, and the documents in the national library of Florence. Much aid was afforded him by the Prussian Historical Institute in Rome, by the British Museum and the Bodleian Library, the Archives of the Westminster Cathedral and the Public Record Office in London, and from the archives of the Society of Jesus in various places.

In the treatment of his subject the author dwells less on the details of the events narrated than upon the spirit of the negotiations, evidenced by the documents of the time. He summarizes the facts of foreign policy, and the military events which led to the expedition and loss of the Spanish Armada, as the turning-point of the religious destinies of England, and then dwells upon the moral significance of the conflict as a trial of strength, apart from its material effects. The volume opens with a discussion of the breach between England and Rome. The author shows that, contrary to what historians have thus far asserted, there was at the beginning of Elizabeth's reign a period of suspension during which affairs might have been so arranged as to avoid the acute struggle that later on became inevitable and led to her excommunication, bringing about those complications in the diplomatic relations of European courts that made Spain unwittingly the ally of the English Reformation. But the chief purpose of Mr. Meyer's investigation is to determine the strength of the Catholic body, to ascertain what effect persecution had on the growth or decrease of membership, and to gauge the results of the so-called "missions". The author surmises that less than one-half of the population during Elizabeth's reign professed the Catholic faith. At the same time there were among these many who sought a compromise between the respective duty they owed to the State and the Church. The exaggerated reports of the number of conversions effected by the missionaries who secretly roamed through the land, were in most instances merely of those who, being Catholics, had been brought to refuse to attend the public worship prescribed by the law. There were few actual conversions from Protestantism. Furthermore, after the defeat of Spain there arose dissensions among the English Catholics which became in some instances fatal to the corporate sense of a common cause to be defended at all hazards. Professor Meyer discusses the differences between the Jesuits and the secular clergy, and points out the salient motives that swayed each party. On the whole he vindicates the Jesuits from all unworthy aims of ambition, such as have been attributed to them by some of the historians of the Reformation. It becomes quite plain from the trend of the arguments supported by documentary proof, that the Catholic party was anything but a unit, and that therefore it lacked the strength and consistency requisite for a victorious issue in the conflict to which they were forced. But even apart from this, the temper of the people was not such as to promise victory for the Catholic party, though it had been united. The defections from Catholicity during Elizabeth's time were due not to fear of penalty so much as to a sense of popular security which inspired confidence in the prudence of her reign.

She made the impression on the popular mind, including a large element of Catholics, that she was not a tyrant merely exercising the power of an absolute monarch, but a ruler who was likely to secure the general welfare of her nation against foes from without and from within. These facts would seem at first sight to militate against the efficiency of religious motives and methods on the part of the rulers of the Church; but, as Mr. Meyer himself points out, "the Catholic Church in England at this period was greater in her defeat than in many of her victories. Rome triumphed in England, not by domineering over the world but by rising superior to it. The persecution by the State roused great moral strength and a spirit of martyrdom—qualities which were not called forth in countries where the counter-reformation was in league with the civil powers. And so in spite of all conspiracies and schemes for assassination, and in spite of the approbation which these received from a pope who was a true child of his age, nay even in spite of internal divisions and quarrels, the history of the Catholic Church in England under Elizabeth is a most glorious page in the bloody annals of the counter-Reformation." This passage reveals to us in a fair way both the purpose and the spirit of Mr. Meyer's study. He does not credit Catholics with having been free from religious bias and cruelty any more than he excepts Protestants from the same motives. He discerns the good and the bad alike in both parties, but his main contention is in behalf of the Catholic Church as a superior force in the spiritual order, and that this is proved, amid many drawbacks from within and without, by her attitude and action in the conflict under Elizabeth.

It is for this reason mainly that Father McKee, the English Oratorian, of his own accord, set about to make the work accessible to English readers. "I have translated this book," he writes, "because it seems to me a remarkable confirmation of the view of the Reformation which English Catholic historians, from Dodd to the present day, have expressed in their writings—a confirmation all the more impressive because given by one not himself a Catholic. That Dr. Meyer's work should contain views which a Catholic would reject, and would pass over considerations which he should emphasize, goes without saying, but no one who reads it can fail to be struck with the author's endeavor to be fair and impartial. The translation, which does little justice to the picturesque vividness of the original, owes much to the careful revision given to it by Dr. Meyer in days when communication between England and Germany was easier than now. In several instances he altered or modified statements in the first German edition, and added references to works published since its appearance. To these I am sure he would have added references to the series of articles on the 'Appellant Controversy' contributed

by the Rev. J. H. Pollen, S.J., to the *Month* of the present year." *Parish Life under Queen Elizabeth* by W. P. M. Kennedy (London: Herder) supplies some further details to those given by the author of this work. Two more volumes, now in preparation, are to complete the work of Professor Meyer on Catholicity in England under the Stuarts.

THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Part II (First Part). Translated by Fathers of the English Dominican Fathers. Second Number (QQ. XLIX—LXXXIX). Benziger Bros., New York. 1916. Pp. 507.

In these latter days when so much that is superficial, howbeit brilliant and clever, is written about "character-building", it is good to have in English the profound *treatise* on habits contained in the present volume. We have emphasized the word treatise, because it is especialy significant. St. Thomas does not use the term. He pictured himself as addressing novices and providing the milk of doctrine, as it were for babes. The translators probably think of the provision as being meat solid enough for strong men—not excluding the women. It may be that for this reason they have adopted the word treatise under which to subsume certain integral portions of the *Summa*. Be that as it may, the term accurately conveys the nature of the treatment of the subject-matter. The treatise is comprehensive and intensive. No important aspect of habit is omitted, and every aspect is treated thoroughly. The treatment goes into the roots of the thing—into the subject of habits, their causes; how they grow and how they decay; how they are classified. So likewise with the virtues and the vices and the baleful fruits of the latter, sins. And so, too, it is all about "character-building", for you have good character if you have virtues, and bad character if you have vices. If then you would have the one and not have the other, study well these masterly thoughts of the Angelic Doctor. You have them of course in the Latin *Summa* and can read them there. You have them here in good plain English, which perhaps comes easier. Or the book will profit a lay friend—or perhaps your Brothers and your Sisters who have English, though less Latin. Their virtue both of mind and heart will be the stronger by converse with the soul of St. Thomas.

THROUGH SOUTH AMERICA'S SOUTHLAND, with an Account of the Roosevelt Scientific Expedition to South America, by the Reverend J. A. Zahm, C.S.C., Ph. D. Pp. 543. D. Appleton and Company, New York and London.

Those who had the good fortune to accompany Dr. Mozans by the aid of his first volume, *Up the Orinoco and Down the Magdalena,* and then again in his second volume, *Along the Andes and Down the Amazon,* have in store for them in the present, his third volume, a treat no less delightful, and a solid intellectual feast no less comforting. Father Zahm here lays aside the *nom de plume* which, while it did not effectually disguise his identity from his friends, was no doubt a passport to many readers with whom a priest's name on the title-page of a book on Latin America would have been less influential. Mr. Roosevelt in his very happy foreword to the preceding volume, *Along the Andes,* remarks that, though "taste in books is highly individual"—a book over which one reader waxes eloquent may to another seem flat and stale and unprofitable—nevertheless "it would be difficult for any man to rise from reading Doctor Mozans' books without feeling, not only that he has passed a delightful time, but also that he has profited greatly by the vivid pictures presented to him of our neighbors of the south and their marvelous country. As Americans, his studies of these neighbors of ours are of peculiar value to us. Moreover, Doctor Mozans' literary tastes and in particular his great fondness for the poetry of the many different tongues stand him in good stead. It is pleasant to travel in company with one who knows books as well as men and manners, and who yet cares also for all that is beautiful and terrible and grand in Nature. German, Italian, Spanish, English—there is hardly a favorite poet, writing in any language, whose words do not naturally rise to Doctor Mozans' mind as he comes to some particular scene which he thinks that some particular passage in some of his beloved authors aptly illustrates; and his quotations from the South American poets are not only apt in themselves, but illuminative to those among us who do not realize how very far South American civilization has gone along certain lines where our own progress has been by no means well marked. In particular, the translations that the author gives us of some of the simple Indian ballads make us wish that we could have these ballads all set forth in popular form; while Doctor Mozans' humorous appreciation of the excesses into which the poetic habit sometimes misleads his South American friends completely reassures us as to his coolness of judgment."

The foregoing encomium on the literary dress in which the two preceding volumes are clad is fully as applicable to the one at hand.

Dr. Zahm seems to have caught all the colors of nature's garden, all the luxuriance of tropical selvas and pampas, all the sublimities of Andean cordilleras, all the loveliness of mountain lakes, all the sweep of majestic rivers—all whatsoever is fair and charming, sublime and overpowering, splendid and inspiring, he has caught it all and woven it into the magnificent tapestry which pictures as well the South America of to-day as it tells the story of the Conquistadores and the subsequent struggles of its people for independence. To some readers indeed the color tones may seem at times too intense, and the literary luxuriance almost too tropical. Yet readers who have the gift of imagination will easily see how powerless the author feels in the presence of the magnificence of scenery through which he journeys, and under the spell of memories which the glories of a romantic history evoke. Amidst such surroundings one can but speak in superlatives, though with the consciousness that the superlatively superlative falls infinitely below the reality. Even the Colonel's favorite ejaculation: "Wonderful! Wonderful! I have never seen anything more surprisingly beautiful; I would not have missed it for the world," is felt to be impotent under the overpowering magnificence.

But while Dr. Zahm has given us a richly and beautifully woven tapestry, the scenes it depicts, whether of the present or of an historic past, are but the background for the characters, the *people* of to-day and of times past, whom he places where they belong, in the foreground. He is not particularly concerned about the industries and economics of South America, for these have been cared for by other writers. And yet more than one observation which he makes *en passant* might well fructify into important commercial consequences. Take for instance his description of the maté plant. How many who read these lines have ever heard of this wonderful tree, with its beneficent foliage, from which even before the coming of the Conquistadores the Indians concocted a sustaining and cheering potion?

Priests will naturally look to one who has traveled so widely in Latin America and who has had such rare opportunities for coming into intimate personal relation with every stratum of society—with the officials of government and with the masses of the people, with the professors and students of universities, the teachers of schools and their pupils, above all with ecclesiastics of every rank as well as with the faithful at large—naturally, I say, priests will expect from so experienced a traveler in South America as Dr. Zahm some expression of opinion regarding the condition of the Church amongst our brethren in the Latin republics. If, however, one expect to find in this volume any criticism of things ecclesiastical, any confirma-

tion of the abuses in churchly or clerical life about which rumors have long been so busy, he will seek in vain. If these abuses exist in anything like the dark colors wherewith they are painted by certain travelers in Brazil and elsewhere, Dr. Zahm either has not witnessed them or for some good reason abstains from mentioning them. What he does see everywhere is flourishing institutions founded and sustained by Catholic beneficence, like, for instance, the *Sociedad de Beneficencia* of Buenos Aires. This society, he tells us, is composed of sixty women chosen from the leading families of the city. To them the Government confides to a great extent the care of the poor and suffering. The annual income amounts to about $4,000,000, which large sum is administered by twelve women elected by the Society (p. 161). Then there is the great Universidad Catolica, which, thanks to the munificence of wealthy Chileans, was founded in 1888 by the late Archbishop of Santiago, Don Mariano Casanova. Its magnificent buildings, which are unsurpassed by any of the numerous and superb educational structures in South America, are amongst the most imposing edifices in the national capital. Its teaching corps is composed of eminent men in every department. Many of them are distinguished professors from Europe. Others, especially in the faculty of law, are leading members of the Senate and Chamber of Deputies. And so on (p. 290). The institution, however, which Dr. Zahm "examined with most pleasure was the ecclesiastical seminary in Santiago. The building, which is very large, is surrounded by enchanting beds of flowers and inviting groves of umbrageous trees and is an ideal place of study for young aspirants to the priesthood. And the course of study in this institution is not only thorough, but is admirably adapted to equip the young priests for their divers and important duties in the world as parish priests, missionaries, and educators. The beneficent results of the thorough training which these young levites receive in the seminary are manifested in the most striking manner in the present religious and social condition of the people. The churches are crowded on Sunday, with men as well as women. The throngs that fill the streets, from early morning until midday, on their way to church, have been likened to a *romeria*—a pilgrimage. And these multitudes frequent the places of worship not to see and to be seen, but as a religious duty which they never think of neglecting."

Comparatively few of our readers will have ever heard anything about the City of Mendoza in Argentina. As regards school life we may quote Dr. Zahm's experience in that city.

There are several well-conducted schools in Mendoza, but the one which gave us the most pleasure was the kindergarten. I had called there with an

Argentina friend and was so delighted with it that I told Colonel Roosevelt he must by all means see it. We accordingly made an appointment with those in charge of the institution to visit it when the children were all present. The reception given us by the hundreds of well-dressed and perfectly trained little boys and girls is something we shall never forget. Their songs, dances, and speeches, some of them in English, were admirable and were a credit to both pupils and teachers. I never, in any part of the world, saw a kindergarten where the buildings and equipment were better adapted to the work in view or where better results are achieved.

The experience elicited from Mr. Roosevelt whole-hearted admiration: "By George," he cried, "this is wonderful. It is the best thing we have yet seen." If in the face of such a flourishing condition of ecclesiastical and educational establishments one should inquire why then are Catholics of the United States asked to help build South American institutions, one answer would be that South America is a mighty big place. The primatial See of Brazil (Baia) is credited by the *Orbis Catholicus* with a Catholic population of about 2,350,000 souls. Now to take care of these millions, there are only 320 priests, which means some 7,344 souls to each priest. The latter number would not indeed be proportionately greater than the pastoral burden sustained perhaps by some other priests elsewhere. Nevertheless, when we consider the immense territory over which the Catholic population is scattered—there being all told about six persons to a square mile in Brazil — the difficulty of the comparatively small number of the clergy providing for the needs of a relatively large population becomes obvious. However, all this is the speculation of an absenté. One could wish that an expert like Dr. Zahm had thrown some more light on these obscure problems. It may well be, however, that he intends doing so in a future work. Though we find no promise of this in the book before us, the fact that the narrative ends somewhat abruptly, gives rise to the suspicion that there is something more to come.

As was hinted above, the present volume (and the same is true of its predecessors) is not simply a description of the country and the people of to-day. As indeed the generic title, *Following the Conquistadores,* indicates, the work is in no small degree a history of South America; not, of course, a systematic history but an historical illumination cast upon the events and personages dominant in the opening up and development of the southern continent. Some of the most interesting and inspiring pages before us are those which tell of the intrepid conquerors who bore the banner of old Castile to the new Spain, and of those no less courageous heroes of the Cross who gave their lives for the savage children of the American tropics. The story of the Spanish Missions in our own West lands is one that still challenges the wonder and admiration of even those

who believe not the truths of the Catholic faith. The history of the Spanish Missions in South America is equally thrilling and inspiring. The story of the Paraguay "reductions" will remain for all time one of the most beautiful idyls of human experience. We should like to dwell upon one or another of Dr. Zahm's pictures of the conquerors and their religious associates. We prefer rather, in view of our spatial limitations, to give some extracts from his references to the struggles of the people for national independence. The part which the clergy took in those struggles is not so generally known as it deserves to be. On 9 July, 1816, the United Provinces in South America, "invoking the Eternal who presides over the universe, and in the name and by the authority of the peoples whom they represent . . . declared them, and the people . . . to be free and independent of the Spanish Crown." Now the delegates accredited to this Congress were twenty-nine in number. "Of these sixteen were priests and monks who, like the lay members, were elected by the suffrages of the people whom they represented. They were not only the dominating element of the congress, but it was due to them, and particularly to one of their number, that the form of government agreed upon for the nascent nation was a republic and not a monarchy." For, while the majority of the congress, as also the leaders of the revolution, were avowed monarchists, the mass of the people were for what they held to be, under the existing conditions, a legitimate government of the people, by the people, and for the people.

That the plans of the monarchists were frustrated, and that Argentina is now a republic is due to the influence and determination of a single man. This was Fray Justo de Santa Maria de Oro, a learned and patriotic Dominican, who afterwards became Bishop of Cuyo. This distinguished friar, who was an ardent republican, was able to convert his associates in the congress to his views and to have them recognize that the best interests of the people they served peremptorily demanded the establishment of a republic. He completed the work which had been inaugurated under the leadership of another Dominican, Padre Fray Ignacio Grela, when, at the commencement of the insurrection, Spanish rule was declared to be at an end.

But by far the most influential man in bringing about the independence of Argentina was the patriot-priest Gregoria Funes, better known in Argentine history as Dean Funes, because he was for years the dean of the Cathedral in his native city, Cordoba. A man of colossal intellect, well versed, strange to say, in every department of the science of his day, he was at the same time a born leader of the people. The writing of the Constitution of what is now known as Argentina was entirely his work. The constitution of the United States is the joint work of several of the greatest statesmen our country has produced. What Hamilton, Madison, Franklin,

and Jefferson were to our infant nation in the United States that was Dean Funes to Argentina (p. 237). It was he also who drafted the constitution of the United Provinces of South America. "Of the twenty-four deputies who attached their signatures to this constitution, nine were priests" (p. 236). It is well to think of these facts when we are told about "the priest-ridden Latins".

And when the war of independence was on, it was to a soldier-priest that San Martin, the liberator of Chile and Peru, owed in chief part the conquest of Chili. The soldier-priest was Padre Beltran. So little is known to us northerners concerning this monk-hero that no apology will be needed for the following characterization taken by Dr. Zahm from Mitre's *Historia di San Martin.*

> Although, in many respects, a self-taught man, Padre Beltran exhibited, in a striking degree, much of the genius and inventive power which long ages before so distinguished his illustrious brother in religion, Friar Roger Bacon. He was by intuition a mathematician, a physicist and a chemist. As a result of observation and practice, he was also an artilleryman, a maker of watches and fire-works. He was a carpenter, an architect, a blacksmith, a draughtsman, a ropemaker, and a physician. He was expert in all the manual arts, and what he was ignorant of he readily acquired solely by the exercise of his extraordinary natural faculties. To all this he united a vigorous constitution, a martial bearing, and a kind and sympathetic nature. He was just the man that the patriot cause then needed, and San Martin no sooner discovered his extraordinary talents than he entrusted to him the establishment of an armory for the manufacture of arms and ammunition. At the breath of Padre Beltran the forges flamed and the metals that were to be converted into the implements of warfare were melted like wax. Like a Vulcan in a monk's habit, he forged the arms for the revolution. In the midst of the noise of hammers striking anvils, and the grating of files and saws, he superintended the work of three hundred workmen, each of whom he instructed in the task assigned him. His voice was thus so affected that he remained hoarse until the end of his days. He cast cannon, shot and shell, employing the metal of bells which he lowered from their towers by ingenious apparatus of his own invention. He made gun-carriages, cartridges, saddles, knapsacks and shoes. He forged horseshoes and bayonets and repaired damaged muskets. And with his begrimed hand he drew on the wall of his workshop, with a coal from the forge, designs of the contrivances by which war material was to be transported over the dizzy paths of the Andes and through which liberty was to be conveyed to Chili and to the whole of South America. In fine, he was, as Mitre well observes, "the Archimedes of the Army of the Andes" (p. 259).

Not the least interesting of Fr. Zahm's experiences was his visit to the Sisters' School in Corumbá. "During the nine days I spent in Corumbá," he says,

> I had an excellent opportunity of studying the admirable work which the children of Don Bosco are, everywhere in South America, accomplishing in college, convent, and hospital. Most of the fathers and seminarians in charge of the college in Corumbá are from France and Germany, while the majority of the Sisters are from Lombardy and Piedmont. Coming from the invigorating climate of central Europe to the sweltering region of the Upper Paraguay, they naturally suffer very much from the hot and debilitating atmos-

phere of their new homes. But they never complain. On the contrary, they go about their work as cheerfully as if they were in their homes on the Po or the Rhine.

I called to visit the classes in the convent school one day when the temperature and humidity were unusually high. To me the heat was almost intolerable. Turning to a gentle little nun whose cheeks still retained the bloom of youth and who had been reared among the foothills of the Italian Alps, I said: "Sister, how do you endure the oppressive, suffocating heat?" "Oh, Padre mio," she replied with sweetness and childlike simplicity, "*l'amor di Dio tutto fa facile*"—The love of God makes everything easy. Had I asked all her companions the same question, I should have received substantially the same answer. Love enables them to do joyfully what worldly rewards could never induce them to undertake.

The incident leads Dr. Zahm to a rapid survey of the work being carried on in those far-away lands, from the torrid heats of the Equator to the ice-bound Straits of Magellan; and with this extract we may draw to a conclusion this notice of the present volume.

According to the latest available statistics, the Salesians in South America alone have a membership of nearly fifteen hundred priests and brothers, with nearly two hundred establishments of various kinds. In their schools and colleges there are more than forty thousand pupils. The establishments of the Sisters of Maria Ausiliatrice are quite as flourishing as those of the Salesians and almost equally numerous. In their thoroughly up-to-date asylums, orphanages, hospitals, lazarettos, schools and colleges these ministering angels are now devoting their lives to the spiritual and corporal welfare of more than forty thousand people—of all ages and races and conditions of life—in South America alone. Their success is due not only to their zeal and abounding charity, but also to the special preparation which each one of them makes for her task in the classroom, the isolating ward and the workroom, in which they teach their young charges all the dainty handicraft which contributes so greatly towards making home attractive.

It would be interesting to cite some of the facts quoted by Fr. Zahm from a reliable source regarding the work accomplished by the Salesians in that misty and mysterious region, the far-away island of Terra del Fuego. But we must stop, trusting that enough has been said to induce the reader to follow for himself the author through all those wonderful South American Southlands. From Baia in the north to Rio; thence down through Sâo Paulo, and eastern Brazil to Montevideo, and Buenos Aires; up and across Argentina, and through the Cordilleras into Chile; down through Chile into Patagonia; up through Paraguay into the very heart of the Brazilian selvas—it is all a journey amidst the glories and sublimities and the loveliness of nature at her best; a story of man rejuvenated yet mellowed by the experiences of a heroic and romantic history, of religion triumphing through failure. These volumes make South America and South Americans better known to the people of the United States than ever before. Dr. Zahm has not said the final word on that inexhaustible new-old world; but he has said the word that just now ought to be listened to, the word which

it is to the best interests of both continents to heed. Lastly, he has said the word worthily and nobly. There is hardly one of us who has not occasionally been asked for some authoritative book on South America. Hitherto we have always been at a loss what to recommend. Henceforth with these three splendid volumes at our command this need no longer be the case. To its own informing wealth, each volume adds its pertinent bibliography. The work is well indexed and equipped with maps. The illustrations are many and attractive. The last one in the volume is especially striking. It is even edenic in its primitiveness. It's instructive too—an object-lesson in domestic economy. It shows the little need small Brazilians have of clothing. Though for the matter of that the women up our way are practising almost equal economy. Father Tom's last ball for the new sanctuary lamp showed you that!

LE PROTESTANTISME ALLEMAND. Luther—Kant—Nietzsche. Par J. Paquier, Premier Vicaire de la Sainte-Trinité. Bloud & Gay, Paris. Pp. 141.

L'ESPRIT PHILOSOPHIQUE DE L'ALLEMAGNE ET LA PENSEE FRANCAISE. Par Victor Delbos, de l'Académie des Sciences morales et politiques. (No. 40, "Pages actuelles," 1914–1915.) Bloud & Gay, Paris. Pp. 43.

LA SIGNIFICATION DE LA GUERRE. Par H. Bergson, de l'Académie Francaise et de l'Académie des Sciences morales et politiques. (No. 18, "Pages actuelles," 1914–1915.) Bloud & Gay, Paris. Pp. 47.

Any attempt to reduce the varied and numerous phenomena of national life to one scientific formula and to one source of inspiration is, of necessity, foredoomed to complete failure. The different schools of sociology have failed in this; the theory of Marx has been wrecked on the rocks of stubborn facts that would not fit in with the general scheme. It cannot even be maintained of Christianity that it has molded and determined the character of any people to the exclusion of all other social forces. The national physiogomy of a people is the result of a great variety of factors which modify and check one the other. There are, besides the religious influences, the racial and the geographical elements, all stamping their imprint on the national character; in addition to these, there are numerous cross-influences at work in the bosom of a nation which elude all calculations and upset all conclusions based on academic arguments; not to speak at all of that mysterious factor that defies analysis—the free

will and the almost infinite resources of personality. It may be observed, also, that in our days of easy communication and of ready exchange of ideas, it would be impossible for any people to maintain such a complete isolation as not to be influenced strongly, for better or for worse, by the rest of the civilized world. Consequently, we are inclined to view with a measure of instinctive distrust sociological studies that present the appearance of mathematical treatises, and discover unity and uniformity everywhere in the life and development of a nation. Such unity strikes us as strained and unreal.

This is our attitude toward the three works under review. The uniformity which they pretend to see in all the manifestations of what they like to call German culture, appears to be fictitious and academic. Germany cannot be regarded as a Protestant country; there is a considerable sprinkling of Catholics; and the Catholic element has been rather active. Luther's influence in the shaping of German thought is negligible; his personality does not loom so overshadowingly large, as it would appear from the study of Mr. Paquier. Nor does the shadow of Kant dominate the intellectual landscape; there are large circles that have never been reached by his influence. Neither has Nietzsche's immoralism permeated all the strata of German society. The book gives a distorted impression of the collective mentality of the German people. Whether we like it or not, we cannot blink the fact that Kant's influence has extended far beyond the boundaries of his own country; and Nietzsche's ideas have found a fertile soil outside of German territory. It is a vain undertaking to try to saddle the responsibility for the present war and its alleged atrocities either on German philosophy or Protestantism. The book is cleverly written and contains many shrewd observations.

We are surprised to find H. Bergson among the prophets; but even in this rôle he is not uninteresting. If his magic hand touches anything, it becomes invested with a novel charm. He possesses the fatal faculty of twisting truth into a likeness of falsehood and of burnishing error that it shines like the face of truth. That he blames German philosophy for all earthly evils is amusing; for his own theory of creative evolution has been made responsible for the outrages of Syndicalism. His own philosophy is not a whit more moral or immoral than that of Nietzsche; on the basis of either, almost any deed can be justified. It is the irony of fate that our modern infidel philosophy should thus be forced to reveal its inherent destructive tendencies, and that this should be done by its own exponents.

MISSA MELODICA in honor of St. Margaret. For Soprano, Tenor, and Bass, with organ or orchestra. By Pietro A. Yon. J. Fischer & Brother, New York.

The title of this composition is significant. It suggests that in many modern pieces intended for the church good melody has been conspicuous by its absence. Unfortunately there has been a considerable amount of dry-as-dust, contrapuntal exercises turned out under the guise of liturgical music, and it is safe to say that, had it not been for the dearth of modern works that fulfilled the conditions imposed by the Church, most of it would never have seen the light. Defects in this respect were perhaps inevitable under the circumstances, but happily things are changing for the better. We can now point to not a few composers who display gifts in this line that are, if not of the highest order, at least very respectable.

Among these latter Mr. Yon may very well be accorded a place. In his former work he has shown that he could write a good melody, and the present composition gives evidence of his continued possession of this very desirable quality.

The *Agnus Dei* is by far the best thing in the Mass. Well constructed and clear in form, its melody pleasing and at the same time emotionally expressive, with harmony that is quite modern but in no way distracting, the piece is ecclesiastical in style and yet not a mere slavish imitation, but marked by originality and charm.

If the other portions had been written up to the same level, the whole could be recommended as a good example of liturgical composition. They suffer, however, from a too insistent repetition of the same material. The impression made by a musical figure on the consciousness of the hearer is of such a fleeting nature that in order to make it in any way permanent and clearly defined, repetition is necessary. It was this necessity that led to the gradual development of the aria form in opera, and of the sonata form in purely instrumental music. But the artist must know how and when to stop short of the borderland of monotony. In the Credo, Sanctus, and Benedictus the same phrase is constantly recurring in a way that cannot but be tiresome. The opening phrase of the Gloria, which had already been used in the Kyrie, is employed again and again without any substantial variation and without the introduction of anything of a sufficiently important character to relieve the monotony. The change at the "Qui tollis" comes too late.

The return to the same phrase at the "Cum Sancto Spiritu" means simply a lack of any further interest, despite the fact that it has a new ending. A comparison with the Rondo of Beethoven's Opus 31, No. 1, will show how a master mind has made use of the

one idea without producing a tiring effect. This recalls the fact that the Church, while encouraging modern composition, insists upon certain qualities consonant with the purpose for which she employs music in her services. Anything which smacks of the operatic or concert stage is at variance with that purpose. For this reason the composer must guard against awakening reminiscences of secular music by his work. It is not a question of mere plagiarism; it is the sacred duty of not distracting the minds of a congregation to worldly thoughts. In the Gloria of the Mass under consideration the music accompanying the words "bonae voluntatis", and used several times afterward, is distinctly reminiscent of Hans Sachs' cobbling song in "Die Meistersinger". It is only a few chords but enough to bring before the mind of a student of Wagner the picture of Sachs hammering away at his shoe to the disgust of Beckmesser. The recollection of the genial shoemaker's

Ob Herrn Adams übler Schwäch
Versohl' ich Schuh' und streiche Pech!

is surely out of place at Mass. Again, at the words "Et in Spiritum Sanctum" occurs a theme which is beautiful in itself and well worked out; yet a certain similarity between it and the second theme of the first movement of Schubert's Opus 137, No. 3, might well disturb anyone familiar with the latter. These things are small enough in themselves and might be not inappropriate in a secular composition; in church music they are distinctly objectionable, as contrary to its true mission. J. A. B.

THE EXPANSION OF CHRISTIANITY IN THE FIRST THREE CENTURIES. According to the Conclusions of Harnack. Authorized Translation from the French of the Rev. Jean Rivière. B. Herder: St. Louis, Mo. 1915. Pp. 127.

Professor Harnack, a professed Protestant, has done great service for Christian apologists by his critical investigations in the field of early church history. While his conclusions are not wholly free from anti-Catholic bias, the facts upon which he bases them are for the most part documentary evidences with which the unprejudiced historian can find no fault. His *History of Christian Dogma* and his account of the *Missionary Activity and Expansion of the Christian Religion during the First Three Centuries* bear unmistakable witness to the rightful claim of the Catholic Church as the preserver and guardian of Apostolic traditions. Father Rivière's little volume is in the main a collection of the historic evidences brought together by Professor Harnack, demonstrating the extra-

ordinary growth of Christianity during the first three centuries. His notes and comments tend to show that this growth was not merely the natural result of an inherent energy in the doctrine and spirit of the Gospel of Christ, as Professor Harnack maintains, but an effect altogether disproportionate to the natural cause, so that it can be explained only by assuming the intervention of a miracle similar to those which Christ Himself wrought in order to establish and prove His Messianic mission. Whilst many Catholic apologists of to-day are inclined not to lay too much stress on the miraculous nature of that development, since even in its natural explanation it strengthens the argument of the divine origin of Christianity, others maintain, with our author, that this growth is a distinctly miraculous proof of its divinity. The real value of the book lies, however, in the consistent demonstration of historic evidence for the existence of a Christian tradition, serving Catholic apologists in support of Christian dogma and Catholic practice. The translation is good.

THE SHEPHERD OF THE NORTH. By Richard Aumerle Maher, author of "The Heart of a Man," etc. New York: The Macmillan Company. Pp. 342. 1916.

The Shepherd of the North, like its predecessor from the pen of Richard Aumerle Maher, which made its first appearance in these pages under the title "Socialism or Faith", has for its central figure a Catholic priest, the type of a missionary bishop during the pioneer days of colonization in the north country. In some respects the novel might be compared with Nathaniel Hawthorne's *Scarlet Letter,* being a plea for the need of confession as part of man's natural religion, not only as the God-given indication for the heart to unburden itself of sorrow and sin, but also as the most sacred pledge of confidence sealed by a stronger bond than death, as it is in the Catholic Church. In form the story reminds one of Hamlin Garland's *Captain of the Grey Horse Troop,* only that the scenes are not laid among American Indians but among the forest settlers of the Adirondacks; and Hamlin Garland substitutes a military officer of fine type for the priest.

As a bit of pastoral writing, the chief value of the book lies in the way the author describes "the white horse chaplain". His hero —and he knows the kind from personal experience—is a priest who guides his people through the harassing difficulties aroused by the unscrupulous efforts of a city corporation to obtain possession, under the plea of constructing railway accommodation, of valuable mining lands held by the simple-minded farmers of the district. It is a tale of corrupting the court and state officials; of deluding the

public and covering up crime by helpless hirelings. Rather thrilling descriptions are those of a forest fire, of a trial in court, in which the advocate of a railroad corporation helped by the judge and selected jury make the false appear the true, and give us a glimpse of the methods by which public opinion is made to favor measures in direct violation of the very laws of state and humanity which are being invoked as the chief pretence for carrying on justice. The bishop in the novel defeats these schemes by prudence and untiring vigilance as well as by bold initiative when he is sure of his ground.

But what the novel excels in, and what gives it its unique character among stories of its kind, is the masterly way in which the author weaves Catholic principle and Catholic doctrine into the narrative, without any forcing or digression from the natural course of his story. The whole is an artistic piece of work, serving truth by revealing snatches of manly heroism, and of womanly wisdom amid deep heart struggles—while at the same time pointing to the Catholic religion as the native soil for such virtues, and leading the sincere mind without effort to probe for its truth and beauty. The author neither shrouds plain statement of doctrine in mere allusion, nor apologizes for it; but he does not obtrude it or repel by ostensible plea for its superiority. The volume will do good among non-Catholics who are free from unconquerable prejudice, whilst it will be enjoyed by the Catholic reader who appreciates a really fine novel.

Literary Chat.

Though numerous commentaries have been written on the Hail Mary, its mysterious depths have not all been fathomed and its harmonies not exhausted. Every devout soul detects in it some new glimpse of heavenly beauty and draws from it some untasted sweetness. Father F. Girardey, C.SS.R., tells us of the melodious echoes which the angel's salutation has awakened in his soul. (*The Mother of My Lord or Explanation of the Hail Mary.* St. Louis, Mo. B. Herder.) His little book of meditations is well calculated to inspire a tender devotion to the Blessed Mother. It will furnish excellent reading for the May devotions. We are particularly grateful for the well-chosen selections from Bossuet, who sang the glories of the Mother of God in such magnificent strains.

The French excel in that genial form of instruction which they so aptly call *causeries*, and for which we have only the nondescript designation *talks*. Father Ed. Hamon, S.J., is a master of this form of discourse. *Misères humaines* (Paris, P. Téqui) is a series of earnest, heart-to-heart talks on the dangers that threaten the home and the petty vices that undermine its happiness. There is a satirical touch in his sprightly pen-sketches drawn from real life; but it is tempered by a broad tolerance and a smiling sympathy for human frailties. Though these instructions appear in a foreign garb, they

have been delivered on this side of the ocean, mostly in Canada. Accordingly they apply to conditions as they exist among ourselves. Every line bespeaks a profound insight into human nature and a knowledge gained from long experience. Parents would be the better fitted for their responsible duties if they imbibed the salutary advice and the wholesome counsels offered in these pages.

Even the chips, the by-products of the more serious and systematic activity, that are gathered in the workshop of a great scholar prove interesting and valuable. *Mélanges d'histoire religieuse* (P. M. J. Lagrange, O.P.; Paris, V. Lecoffre) is a collection of such minor productions of the pen of the famous Biblical scholar. They are reviews that have outgrown the scope usually allotted to this species of literary composition and have assumed the dimensions and completeness of independent articles on the subject. The essay on the Oriental religions and their relations to Christianity deals with a new phase of an old problem; it presents the ripe fruits of seasoned erudition and sound judgment in a very attractive form. The student of Apologetics will find here what he may have been looking for in vain in many a ponderous tome. It goes without saying that the results of the latest research are embodied in this article, for Father Lagrange, in his own line, is always abreast of the times. The concluding chapter gives a very instructive survey of the excavations in Susa and a generous appreciation of the fine work accomplished by M. J. de Morgan. As we follow the author, who shows himself to be a very amiable guide, windows open out on many archeological questions, and the most fascinating historical perspectives are displayed.

When man sees himself surrounded by yawning graves and feels his heart oppressed by the dark shadows of death, he instinctively falls back on his hopes of immortality, which alone will bear him over the rising tides of affliction and distress. It is thus that the war, by a logical reaction, gives birth to a literature of immortality, intended to reinforce the faltering faith and to keep alive in the breasts of men the eclipsed hopes. Two such books, bright with the consoling message of a personal survival, come to us from unfortunate France that sees its valiant sons die, but firmly trusts that a transfigured existence awaits them (*L'autre Vie.* Par le R. P. Guillermin;—*Le De Profundis Médité.* Par l'abbé A. D'Angel. Paris, P. Lethielleux). The first is doctrinal as well as devotional. It restates in a popular, yet withal convincing, form the arguments for the immortality of man. It also explores, as much as reason aided by faith is able, that mysterious land of eternity. The second contains an historical and exegetical study of the De Profundis in its special application to the faithful departed. Both will bring solace and cheer to the soul in those gloomy hours when human hopes, on which we were wont to lean, have broken in our hands like straws.

It is a pleasure to note that Father Daniel Lyons's well known *Christianity and Infallibility* has just appeared in a third reprint of the second edition. The fact points to an appreciation of the solid merits of a book which deals with a subject fundamental to any thorough discussion of revealed religion. (Longmans, Green & Co., New York.)

"Missa Choralis" is the title prefixed to a new mass from the pen of L. Refici. The purpose of the composer in writing the work was to enable the congregation to take an active part in the singing, in alternation with a trained choir of three male voices. The music exhibits the usual characteristics of the Italian Cecilian School. The famous "Dresden Amen" has been introduced in several places. In view of the fact that Wagner made so extensive a use of this succession of chords as the Grail Motive in Parsifal, the propriety of using them in a liturgical composition is, to say the least, questionable. (J. Fischer and Bro.)

The Hound of Heaven has come to have a seemingly permanent place among devotional classics. Nor will it the less firmly hold its own among the classics of thought and beauty. On the contrary, it is just the more devotional because it is thoughtful and likewise beautiful. At the same time it is not a classic whose thought reveals itself to the running reader, though its rhetorical floridity can hardly conceal itself from even the most superficial glance. And so it is well that there should be commentaries on the poem which may shed light on passages and allusions not otherwise plain to the average reader. Besides the well-known little volume containing notes by Father J. F. X. O'Conor, S.J., which has for some time been in the hands of readers, an extremely neat booklet has recently appeared containing the text of the poem and notes, together with a biographical sketch, by Father Michael A. Kelly, C.S.Sp. There is also a brief introduction by Miss Katharine Brègy. The notes are concise and lightful. The introduction is of course aptly appreciative of the genius of Francis Thompson. (Philadelphia, Peter Reilly.)

Christian Armor for Youth, by the Rev. J. Degan (a priest in England), is the title of a wee little book that should not fail of a reading. It contains just six score small pages and one-third as many chapters. Short chapters they are thus seen to be, but they are all full of meat—food for the mind and the heart. Pithy and suggestive, they ought to win their way into the soul of the young.

Westdeutsche Kriegshefte (M. Gladbach) is a new series of brochures bearing on questions which arise out of conditions created by the war. They are not published for purposes of propaganda, and for this reason reflect a truer picture of reality. They deal chiefly with the means to economize the resources of the country during the war, and problems of social reconstruction which will confront the nation after its termination. In this connexion may be mentioned the English translation of the defence of German Catholic scholars against the attacks of their French coreligionists (*The German War and Catholicism*. Wanderer Printing Company, St. Paul, Minn.).

A sheaf of a dozen short stories by Lydia Stirling Flintham has just come from the Mission Press, Techny, Illinois. The title, *In Many Moods*, is happy, since the spirit pervading the stories strikes all the notes in the gamut of human feeling. Gentleness, kindliness, humor, pathos—they are all there in varying degrees. They make good reading for youth, for they are bright, clear, healthy, uplifting. Grown-ups will profit no less by their perusal. Priests, too, will find them worth while, for most of them ring a priestly note, a note true to the priestly spirit. The stories have previously appeared in various Catholic magazines. United here they constitute the author's "first volume of fiction". May she have many more such *in concetto!*

Whatever evils, material and social, may have been caused by the late long-protracted industrial war in Colorado, an unmistakable good has grown out of the strife in the shape of the "Industrial Constitution" and the agreement entered into between the Colorado Fuel and Iron Co. and their employees. These documents, together with an article entitled *Labor and Capital* (reprinted from the January *Atlantic Monthly*), and two addresses delivered by Mr. John D. Rockefeller, Jr., while in Colorado last October, are gathered together in a neat little brochure. Though the booklet bears on its title-page no indication of where or by whom it is printed or published—it being circulated probably by the publicity agency of the Company—it no doubt can be had by applying through any of the Company's officers. The views set forth in the document are at once morally and economically sound and sane, upholding as they do the just claim of both the economic factors of production, capital and labor.

It used to be thought that competition is the life of all trades. But of course that is only another of those wise old saws that needs to be reset—set backward. Competition is just as likely to be the death, if not of *all*, at least of *some* trades. Amongst this *some* is the carrying trade, the railroad industry. "In the early days," says Dr. Robert McFaul, "when railroading was establishing itself in our economic life, competition was looked upon as the good genius which would secure justice and fair treatment to all, and no exception was anticipated in the case of the rapidly developing systems of steam transportation." Experience has disillusioned us. "Competition in railroading has shown itself to be not beneficent but disastrous. The history of our rate wars has demonstrated this to the satisfaction of all"—or rather to "the dissatisfaction of all, for all suffered by it, shipper as well as investor. . . . The judgment of students of the question in all countries is that the railway business is in its nature a monopoly and should be conducted as such." This being a fact, the question looms up at once how government shall regulate prices to the satisfaction alike of shipper and investor. The problem is obviously not an easy one. A monograph entitled *Railway Monopoly and Rate Regulation* by Robert James McFaul, Ph.D., goes into the matter with considerable detail, and students of Railway economics will find in it a wealth of information and of suggestive analyses of arguments on every phase of the question. The volume is No. 164 of the *Columiba Studies in Economics.* (Longmans, Green & Co., New York.)

A Plea for the Lithuanians is the title of a neatly-made little monthly, the first issue of which appeared in February last. The title is abundantly expressive of the purpose of the new claimant to public attention. The *Plea* is an appeal for sympathy and aid for a people whom the fortunes of war have stricken to a degree indescribable by human language. Helpless women and children are in Lithuania, as elsewhere in the war zones, the principal victims. Besides spreading this appeal, the *Plea* makes known to Americans a country which until recently was apparently less known to them than "darkest Africa". Even still, with all the newspapers before us, many of us think that Kovno, Vilna, Grodno, Kurso, and other neighboring localities recently made famous, lie somewhere in Poland or Russia, whereas they are in Lithuania, the real battleground of the warring hosts on the East. The *Plea* should be the more widely welcome in view of the editorial policy "to conduct it along strictly neutral lines". The editor is the Rev. J. J. Kaulakis, Philadelphia, Pa. (324 Wharton St.).

The Catholic Summer School of America is preparing this year to celebrate its silver jubilee. A brief historical survey of the first twenty-five years of this summer colony for Catholic intellectual life on the shores of Lake Champlain, N. Y., is given very interestingly in a little pamphlet from the pen of Father MacMillan, C.S.P., and published for general circulation from the press of the Paulist Fathers (120 West 60th Street, New York City). It is announced that a program notable alike for the personnel of the lecturers and the themes to be discussed, has been arranged for the coming session of the Summer School. As a matter of course, this Catholic assembly at Cliff Haven bespeaks the interest of our readers inasmuch as the welfare of Catholic betterment movements primarily depends on the inspiration and encouragement they receive from the clergy. For this reason, in the June number of the REVIEW there will be an article on the intellectual work that the Summer School proposes as its chief aim.

Books Received.

SCRIPTURAL.

NUOVA OPERA DI GIULIANO ECLANESE. Commento ai Salmi. P. A. Vaccari, S.I. Estratto dalla *Civilta Cattolica,* 1916, I, pp. 578-593. Civilta Cattolica, Roma. 1916. Pp. 16.

THEOLOGICAL AND DEVOTIONAL.

MEDITATIONS ON THE MYSTERIES OF OUR HOLY FAITH. Together with a Treatise on Mental Prayer. Based on the Work of the Venerable Father Louis De Ponte, S.J. By the Rev. C. W. Barraud, S.J. Two volumes. Benziger Bros., New York. 1916. Pp. 406 and 341. Price, $8.00 *net.*

SERMON PLANS ON THE SUNDAY EPISTLES. By the Rev. Edmund Carroll, Missionary Rector of St. Mary's, Crayford. Edited by the Very Rev. W. M. Cunningham, V.F. Second edition of Homiletical Sermon Sketches on the Sunday Epistles. Peter Reilly, Philadelphia; The Kingscote Press, London. 1915. Pp. 176. Price, $1.00 *net.*

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part II (First Part). Literally translated by Fathers of the English Dominican Province. Second Number (QQ. XLIX-LXXXIX). Benziger Bros., New York. 1915. Pp. vi-501. Price, $2.00 *net.*

PASTORAL LETTERS, ADDRESSES AND OTHER WRITINGS OF THE RIGHT REV. JAMES A. MCFAUL, D.D., LL.D., BISHOP OF TRENTON. Edited by the Rev. James J. Powers. Second edition. Benziger Bros., New York. 1916. Pp. 403. Price, $1.50 *net.*

CHRISTIAN ARMOR FOR YOUTH. By the Rev. J. Degen. With an Introduction by the Right Rev. John S. Vaughan, Bishop of Sebastopolis. Benziger Bros., New York. 1916. Pp. 117. Price, $0.75 *net.*

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